PRICE EIGHTEENPENCE.

THE TABERNACLE OF ISRAEL

AND ITS PRIESTS AND SACRIFICES.

BY

WILLIAM BROWN.

FIFTH EDITION, WITH NUMEROUS ILLUSTRATIONS.

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1881

EDINBURGH:
OLIPHANT, ANDERSON, & FERRIER.

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דן גד אשר
נפתלי יוסף בנימין

HIGH PRIEST.

THE TABERNACLE

AND

ITS PRIESTS AND SERVICES,

DESCRIBED AND CONSIDERED

IN RELATION TO

CHRIST AND THE CHURCH.

BY

WILLIAM BROWN.

WITH NUMEROUS ILLUSTRATIONS.

Fifth Edition.

REVISED AND ENLARGED.

EDINBURGH:
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PRINTED BY M'FARLANE AND ERSKINE,
ST JAMES SQUARE.

PREFACE TO FIFTH EDITION.

THE Fourth Edition of this book being out of print, a Fifth and Cheap Edition is issued in the hope that the circulation may be still further increased. The Author is encouraged to take this step by letters from ministers and missionaries in different parts of the world stating that they had found the work useful. The Table of Contents, pp. 10-14, and List of Illustrations, pp. 15, 16, show the plan of the work, and serve the purpose of an index.

W. B.

5 Hanover Street, Edinburgh,
1*st January* 1881.

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Exodus xxv. 8, 9.

"Let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

TABLE OF WEIGHTS AND MEASURES ADOPTED IN THIS WORK.

18 inches, ...	= 1 cubit.
3000 shekels, ...	= 1 talent.
1500 oz. troy, ...	= 1 talent.

THE TABERNACLE.

"Let them make me a sanctuary."

CHAPTER I.

INTRODUCTORY.

ALTHOUGH the Tabernacle was made with hands, yet it was devised by the Lord Himself, who showed the "fashion" of it to Moses on Mount Sinai, and strictly enjoined him to see that all things were made according to this Divine "pattern" (Exod. xxv. 9, 40, xxvi. 30, xxvii. 8; Heb. viii. 5). The Lord also chose the chief artists under whose superintendence it was to be constructed (Exod. xxxi. 1-6). Are not these circumstances alone sufficient to invest this sacred building with an abiding interest? As a work of art, it was far more beautiful and costly than many persons are apt to suppose.

Even Dean Stanley, in the second series of his "Lectures on the Jewish Church" at page 227, says, "There is no inherent connection between ugliness and godliness, and there was a greater danger of superstition in the rough planks and black hair-cloths of the Tabernacle

than ever was in the gilded walls and marble towers of the Temple."

No one unacquainted with the Bible description of the Tabernacle, on reading these words of the Dean, would ever imagine that the foundation of this sacred structure was formed of solid silver; that the planks composing its sides were all *very smooth*, and, moreover, gilded with gold; that its pillars were graceful and adorned with capitals; that even the capitals of the pillars of the surrounding court and their connecting rods were overlaid with silver; and that the goat-hair curtains, even granting that they were black (though most writers are of opinion that they were manufactured of fine white, soft, silky hair, similar to that of the Angora goat), were draped with the most brilliant and gorgeous tapestry, into which figures of cherubs were beautifully interwoven. There certainly was no roughness or coarseness either within or without. The structure was worthy of its Divine Architect; honouring to the willing-hearted Israelites, who gave two or three hundred thousand pounds sterling worth of gifts for its construction; and creditable to the many skilled artisans who vied with each other in carrying out the design of their God and King.

Though it is not right to judge of the importance of a Bible subject by the space it occupies in Holy Writ, yet it may not be unworthy of remark that much more is said about the Tabernacle than about Solomon's Temple, both in the Old Testament and in the New. Nearly three hundred verses in Exodus are devoted to an account of the Tabernacle and its furniture, whilst the

corresponding account of the Temple and its furniture, in 1st Kings and 2d Chronicles, is comprised in half that number of verses.

The Tabernacle, its priests, its rites, and its sacrifices, have all passed away; but the description and history of them remain, and form part of those sacred writings, which testify of Christ, who said of Moses, "He wrote of me."

Many of the most important words and phrases employed in the New Testament have either arisen from or are illustrated by the Tabernacle and its rites, of which the following are examples: "Vail," "Mercy-Seat," "Propitiation," "Laver of Regeneration," "Priest," "High Priest," "Redeemed," "Intercession," "Lamb of God who taketh away the sin of the world," "Washed," "Cleansed," "Purged," "Reconciled," "Sacrifice," "Offering," "Atonement," "Without shedding of blood is no remission," "Gave Himself for us," "Bare our sins in His own body on the tree."

An earnest and prayerful study of the Tabernacle, and the purposes it served, cannot fail to increase our knowledge of the grand truths of redemption. That you may find the following chapters in some degree interesting, and derive some profit from their perusal, and may, while studying this earthly sanctuary, be growing in meetness for the heavenly one and its unutterable joys, is the prayer of your friend the Author. May David's choice be yours!—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

CHAPTER II.

GIFTS OF MATERIALS FOR THE CONSTRUCTION OF THE TABERNACLE.

MANY chapels are burdened with a load of debt occasioned by the bad habit of congregations building, either wholly or in part, with borrowed money. But the Hebrews acted more nobly than such builders, for they collected by voluntary contributions the entire materials with which the sanctuary was constructed ere they began to build (Exod. xxv. 1-9, xxxv. 4-9, 20-30). Their free-will offering for the work of the Tabernacle is, in many respects, the most splendid one that was ever given for the purpose of raising a place of worship.

GOLD.

Foremost in the procession of willing-hearted offerers came men and women bringing "bracelets, and ear-rings, and seal-rings, and tablets," all of gold (Exod. xxxv. 22), till the heap comprised many thousands of articles, and weighed no less than 29 talents and 730 shekels (Exod.

xxxviii. 24), equal to 43,865 ounces, the value of which at the present day is £180,000 sterling.

Some render the Hebrew word translated "bracelets" in the above passage "nose-rings," as in 2 Kings xix. 28; Isaiah xxxvii. 29; and that translated "tablets," "necklaces" or "head-bands." The probability, in our opinion, is, that some of the Hebrew words designate more than one particular jewel, and that the offering consisted of all the various kinds of gold ornaments worn by the Hebrews and the Egyptians (Exod. xii. 35) at the time of the Exodus.

SILVER.

Gold was contributed by men and women, but silver by men only. This, however, was not on account of the women, who cheerfully gave their gold ornaments, refusing to part with their silver ones, but because silver was to be taken from none but adult males, who were required to give half a shekel each as a ransom for the soul (person) (Exod. xxx. 11-16). The sum of the silver brought was 100 talents and 1775 shekels, or 301,775 shekels (Exod. xxxviii. 25-27), which proves that every one of the 603,550 men comprising the Hebrew encampment paid the price of his redemption. This was done, however, not by compulsion, but freely; the silver as well as the gold was to be a free-will offering (Exod. xxv. 2, 3). The whole was equal to 150,887½ ounces, and would now realise £40,000 sterling.

Silver appears to have been the only metal used as money by the Hebrews, at least up to the period of the

Exodus, and this circumstance no doubt accounts for the ransom price being paid in silver (Gen. xxiii. 15, xxxvii. 28).

BRASS.

Gold and silver were the most precious metals, but brass (copper) was also needed for the work of the Tabernacle, and those who possessed it—and amongst them might be some who had no gold to bestow—brought 70 talents and 2400 shekels (Exod. xxxviii. 29), equal to 106,200 ounces. The original word rendered brass in the text is from a Hebrew root signifying to shine. As brass, which is a mixture of copper and zinc, was not known to the ancient Egyptians, it is generally thought now that the Hebrew word signifies copper, or copper with a slight alloy of tin.

The brazen mirrors, referred to in Exod. xxxviii. 8, as the gift of the women who assembled at the door of the Tabernacle, were not included in the above offering. As the "Laver" was made of these, it is probable that the metal was of a very superior quality. Some are of opinion that Moses took possession of the mirrors by force, but this is extremely unlikely, as the Tabernacle and its sacred furniture were to be made only of materials which had been freely given. The giving of the golden ornaments and also of these brazen mirrors showed not a little self-denial on the part of the donors.

LINEN.

Men gave flax and women gave yarn, or rather the

flax which men brought (Exod. xxxv. 23) was also brought by women after they had spun it into yarn (ver. 25). The Hebrew word "shesh" is rendered fine linen in our version of the Scriptures, and evidently stands for both flax and yarn.

BLUE AND PURPLE AND SCARLET.

It was the same with the dyed as with the undyed stuff. The dyed flax which had been brought by the men (Exod. xxxv. 23) was also brought by the women after they had spun it into yarn (ver. 25). Josephus, Dr Kalisch, and other able writers, assert that wool is the substance called by the above colours. Scarlet wool is without doubt the material called scarlet in Lev. xiv. 4. Heb. ix. 19 proves this. Since, however, scarlet wool was called by the name of the colour it bore, so in all probability would flax and linen yarn. If the "blue" and the "purple" and the "scarlet" were wool, it must follow that the garments of the high priest (Exod. xxxix. 1-26), and the girdle of the common priest (Exod. xxxix. 29), were made of cloth containing a mixture of wool and linen, a thing strictly forbidden in the Scriptures (Lev. xix. 19; Deut. xxii. 11). Josephus makes very short work of this formidable objection to his view, by remarking that the reason why the people were forbidden to wear garments of this sort was that they were worn by the priests only; but few persons who read Lev. xix. 19; Deut. xxii. 11; and Ezek. xliv. 17, will agree with him.

Dr Kalisch, in support of wool, speaks of "its peculiar

susceptibility for these shining colours." But flax, according to the mode of dyeing in Egypt at the time we are referring to, was sufficiently susceptible for the purpose required. The ancient Egyptians appear to have been at no loss in dyeing flax or linen yarn bright colours, as numerous specimens in the British Museum, in the East India House, and in the possession of Mr Wilkinson and others, abundantly prove. There is no necessity, then, either on Scriptural or scientific grounds for importing wool into the text. See Wilkinson's "Ancient Egyptians," vol. iii., pp. 113-128; Lang's "Egypt," vol. ii., pp. 188-196.

GOATS' HAIR.

Goats' hair formed part of the free-will offerings of the Israelites (Exod. xxxv. 23). Many of the goats of the East have black hair, of which cloth is made for tent coverings, but there are some species of goats which have fine white silky hair, among which is the Angora goat, and not a few writers are of opinion that it was hair of this sort with which the tent of the Tabernacle was made.

RAMS' SKINS.

The Israelites, being rich in flocks and herds, would have no difficulty in supplying rams' skins. Those brought by the Israelites (Exod. xxxv. 23) were dyed, and probably tanned. "Leather of this very description is still sold in Syrian towns. From time out of mind the southern part of Syria and Palestine has been sup-

plied with mutton from the great plains and deserts in the north, east, and south; and the shepherds do not ordinarily bring the females to market. The vast flocks which annually come from Armenia and northern Syria are nearly all males: The leather, therefore, is literally 'rams' skins dyed red.'"—*Land and Book*, p. 97.

BADGERS' SKINS.

The Hebrews brought badgers' (tachash) as well as rams' skins. It is generally admitted that "badger" is a wrong interpretation of the Hebrew word "tachash," but the learned are not agreed as to what animal is intended. Some are of opinion that it was a fish, and others that it was a quadruped; but whether it swam the ocean or ranged the forest, it was likely a large and powerful creature, since its skin was used for the sacred tent's outer covering, which doubtless required to be of a tough and strong nature. This would not, however, prevent the skins from being made suitable for ornamental purposes. Sandals formed of these skins appear to have been worn by ladies when dressed in the most costly and splendid attire, and decked with the most precious ornaments; "I have shod thee with badgers' skins" (Ezek. xvi. 10); so there can be little doubt that the outer covering or roof of the Tabernacle was not only strong, but also beautiful and ornamental. It is not improbable that the shoes or sandals of the Israelites were also made of this material; and if they were, it was as effectual in defending their feet as it was in preserving the Tabernacle from those influences that

might have been hurtful to it: "Thy foot did not swell these forty years."

SHITTIM WOOD.

"Every man with whom was found shittim wood, for any work of the service, brought it" (Exod. xxxv. 24). It is generally believed that this was the wood of the acacia tree, which is common in the desert of Sinai, and of which there are several species. Mr Livingstone thinks that the acacia giraffe (camel thorn) is the shittah of Scripture. He describes it as a tree of slow growth, extremely hard, and attaining to a good old age. "It is probable," he says, "that this is the tree of which the Tabernacle was constructed, as it is reported to be found where the Israelites were at the time it was made. It is an imperishable wood, while that usually pointed out as the shittim soon decays, and wants beauty."—*Livingstone's Travels in South Africa*, pp. 112, 113.

Trees at present do not grow in the region of Sinai, nor probably ever grew there, of a sufficient thickness and height out of which to cut boards or bars the size of those used in the construction of the Tabernacle (Exod. xxvi. 15-28). Each Tabernacle board must therefore have consisted of two or more pieces of wood joined together, thereby forming one board, and so also in the case of each bar. The Egyptian carpenters far excelled our modern ones at this kind of work. See Wilkinson's "Ancient Egyptians," vol. iii., p. 170.

ONYX STONES AND STONES FOR THE EPHOD.

These were brought by the rulers or princes of Israel, and are often mentioned in the Scriptures as gems of great value.

SPICE AND OIL.

These, which were used for the light, for the anointing oil, and for the sweet incense, were also brought by the princes of Israel.

WORKERS.

Bezaleel and Aholiab, who were the chief artists appointed by God to construct the Tabernacle (Exod. xxxv. 30-35, xxxvi. 1-7), were assisted by many fellow-workmen, who wrought under their superintendence: every one who was qualified for any work came and did it. The Israelites were as ready to help to make the sanctuary as they had been to bestow their gifts. All classes joyfully engaged in this labour of love. The women were the spinners, and the men were the weavers. By means of the liberal gifts and busy hands of this willing people, the structure was soon completed. The Lord's command was obeyed—"Let them make me a sanctuary, that I may dwell among them."

Although we are unable to ascertain the exact value of the fabric that was fashioned out of the various materials contributed by the Israelites, the following estimate may be regarded as a near approximation:

Gold, 43,865 oz., at £4, 4s. per oz.,	£184,233	0	0
Silver, 150,887½ oz., at 5s. 6½d. per oz.,	41,808	8	2¾
Brass (copper), 106,200 oz., at ¾d. per oz.,	331	17	6
	£226,373	5	8¾
Say for probable higher price of the precious metals at the time of the Exodus,	25,000	0	0
	£251,373	5	8¾

And if you add to this the value of all the other materials and that of the workmanship, £300,000 sterling may not be too high a sum at which to value the Tabernacle. But even this large sum does not fully indicate the liberality of the pilgrim Israelites, for we do not know how much more stuff they would have brought had they not been "restrained from bringing, for the stuff they had was sufficient for all the work to make it, and too much" (Exod. xxxvi. 6, 7).

New Testament Israelites are invited to bring gifts for the building of a greater temple than the Tabernacle, and that all may enjoy the privilege of giving, the very smallest offerings are acceptable. As the hair and the skins brought by some who may not have had jewels to bestow, were as necessary for the construction of the sacred structure as the more costly offerings of their richer brethren, so the coppers of the poor, or of little children, are as needful to assist in building the spiritual edifice as the sovereigns of the wealthy. The immense service rendered by pence in spreading the Redeemer's kingdom is beyond all human calculation. Pence only, however, will not be an acceptable offering from those who have the more precious metals at their disposal. Gold and silver, as well as copper, were among the

materials with which the Tabernacle was constructed, and they are also required for building up the Church of God. If you have these, and would follow the example of the Hebrew givers, you will not keep them back. If the poor bring pence, see that ye forget not to lay silver and gold on the altar. One thing in particular the Lord asks you to give. Refuse it, and your offerings, however costly, will be discarded by Him as naught; but give Him this one thing, and then, as in the case of the Hebrew givers, all else He would like you to bring will crowd after it, and be heaped along with it on the Gospel altar. "Son, daughter, give me thine heart." God had recently done great things for Israel, and no doubt a sense of gratitude prompted their liberality; but He has done greater things for both Jews and Gentiles: "He so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and Jesus "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people."

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave my life for thee;
What hast thou given for me?"

Be not content with mere giving, be girt for service. There is work enough in the Christian Church not only for Bezaleels and Aholiabs—for ministers, elders, and missionaries—but for all Christ's disciples. None are so uninfluential but may do something for the Master's

cause. If not in teaching little children the sweet name of Jesus, or in visiting the abodes of the godless, or in handing tracts to this and that person as opportunity offers, yet in one or other of the endless ways in which they may engage in works of faith and labours of love. How many, alas! who bear Christ's name stand listlessly by, and refuse to give heed to the Master's voice, "Why stand ye here all the day idle?"

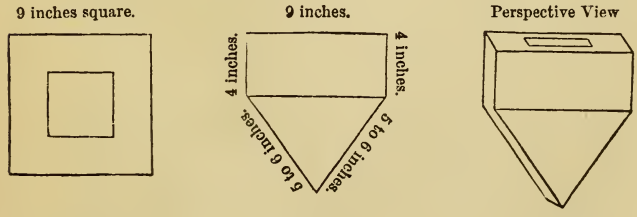
If professing Christians were to give as liberally as the Hebrews gave for the work of the Tabernacle, the coffers of the Church would soon so overflow as to necessitate a proclamation from every pulpit in Christendom commanding the people to bring no more gifts; and were all who are able for any work about Zion to come and do it, the labourers would no longer be few, but many, and sufficiently numerous as instruments for the conversion of the whole world. How speedily, then, would Zion's walls be built up, and the great temple of living stones completed! Do you long for this glorious consummation? If you do, see that ye delay it not, either by not giving as the Lord hath prospered you, or by sitting with folded hands while you should be up and working. And, dear friend, if you have put your hand to this blessed employment, let your resolution be that of one of the noblest builders of old, "I am doing a great work, so that I cannot come down" (Neh. vi. 3).

CHAPTER III.

THE SILVER FOUNDATION.

THE hundred talents of silver, paid by the men of Israel for the ransom of their persons, were formed into 100 sockets for the foundation of the Tabernacle, so that this portable temple literally rested on atonement money (Exod. xxx. 16, xxxviii. 25-27).

Silver is now sold in ingots or bars measuring 2 inches square and 8 inches long, and weighing 120 oz. According to this data, a talent of silver (1500 oz.) is sufficient to form a tapering socket 9 inches square at the top and 9 or 10 inches deep.

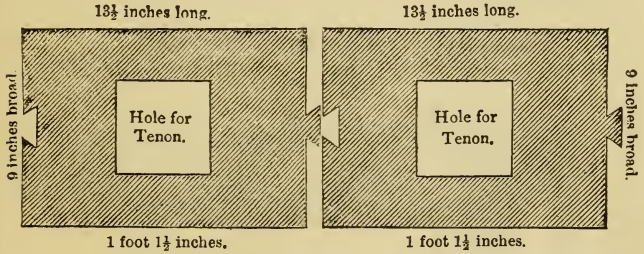


Scale—2¼ inches to a cubit and a half, or 27 inches.

THE ONE HUNDRED SILVER SOCKETS.
Nos. 41, 42, 55, 56, are the sockets for the corner boards.
The dots intended to represent the position of the centre of the sockets.
40 at each of the long sides, 16 at the back end (which includes the 4 for the corner boards), and the 4 for the pillars which divided the Holy Place from the Holy of Holies.

Sockets the size and shape of those just described would require to be inserted in the ground and placed at the distance of $4\frac{1}{2}$ inches from one another. See diagram, p. 34.

More probably, however, the sockets stood on the ground, and formed one continuous base of silver along the three walled sides of the Tabernacle. To form such a base, each socket would require to measure $13\frac{1}{2}$ inches in length. A talent of silver is sufficient to form a socket that length, and 9 inches broad and about $4\frac{1}{2}$ inches deep. The following diagrams represent two sockets of these dimensions, and made so as to dovetail into each other.

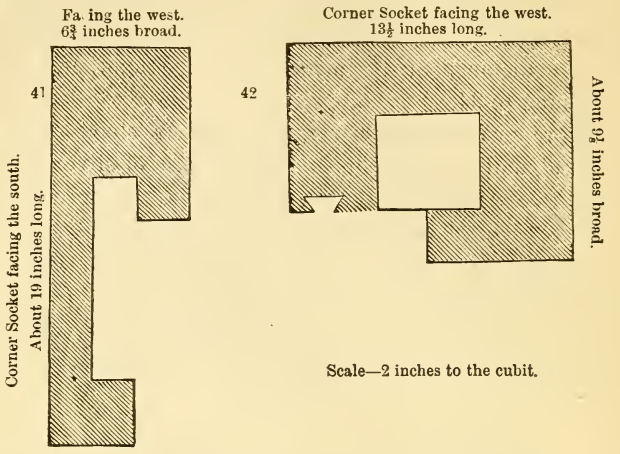


Face or upper side of two Sockets constructed so as to dovetail into each other.

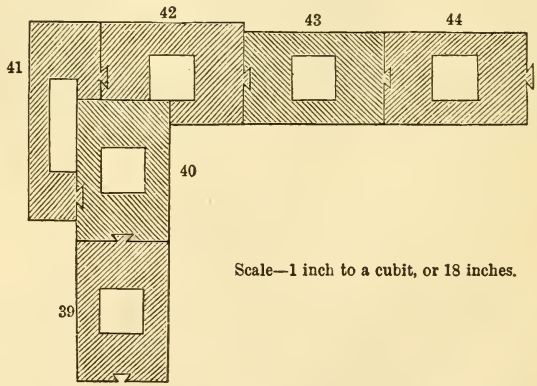
Scale—2 inches to a cubit.

FROM MODEL TABERNACLE.

To suit the corner boards two sockets at each corner required to be differently shaped from the others. Woodcuts of these sockets, separately and in combination with others, are given on the next page, followed by one of the whole hundred flat sockets.

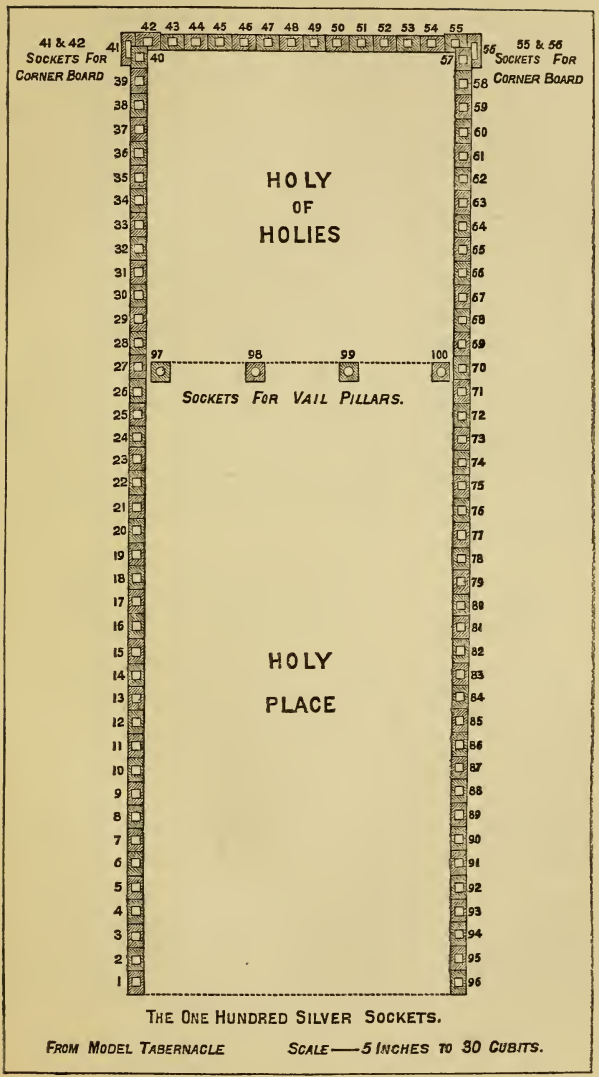


The Sockets for the Corner Boards of the south-west corner.



Tops or faces of two Southmost West-end Sockets, and two Westmost South-side Sockets, with two Corner Sockets at South-west corner illustrating their position.

FROM MODEL TABERNACLE.



THE ONE HUNDRED SILVER SOCKETS.

From Model Tabernacle *Scale——5 Inches to 30 Cubits.*

The illustration of the hundred flat sockets on the preceding page is on the scale of one-sixth of an inch to a cubit, or 5 inches to 30 cubits, and will be found very nearly correct,—we say nearly, for the woodcut has shrunk to the extent of about one-sixteenth of an inch in the process of electrotyping. For the internal breadth of the house and its apartments, measure from the inside margin of the sockets on the south side to that of those on the north side; for its length measure from the inside margin of the socket holes at the back end to the dotted line at the entrance of the Tabernacle. For the length of the Holy of Holies measure from the inside margin of the socket holes at the back end to the dotted line which indicates the threshold of this apartment; and for the length of the Holy Place, measure from the one dotted line to the other; and the woodcut measurement will be found to be:

Tabernacle,	30 sixths of an inch by 10 sixths.
Holy Place,	20 sixths of an inch by 10 sixths.
Holy of Holies,	10 sixths of an inch by 10 sixths.

As the Tabernacle was 108 times the size of the woodcut, by multiplying each of the above measurements by 108, the products will be found to agree with the actual size of the house and its sacred places, namely:

Tabernacle,	45 feet by 15 feet, or 30 cubits by 10 cubits.
Holy Place,	30 feet by 15 feet, or 20 cubits by 10 cubits.
Holy of Holies,	15 feet by 15 feet, or 10 cubits by 10 cubits.

A glance at the woodcut will show that the sockets are arranged according to the text, which requires forty to be placed along the south side (Exod. xxvi. 18, 19), forty along the north side (ver. 20, 21), sixteen along the back

or west side (ver. 20-25), and four across the sanctuary for the vail pillars (ver. 32),—in all, one hundred. The sockets arranged in this manner determine the internal size of the Tabernacle. The length of forty sockets, each 1 foot 1½ inches, is 45 feet or 30 cubits, which was the internal length of the Tabernacle; and the length of twelve of the back or west side sockets is 13½ feet, which with 1½ feet added, being the length of half of each of the two sockets numbered 42 and 55 (13½ inches) and one-fourth of the width of each of the two numbered 40 and 57 (4½ inches), is fifteen feet, which was the internal breadth of the house; so that the size of the Tabernacle and that of the sockets we have planned and described exactly agree. See woodcut on page 37.

The sockets, firmly united together, and especially the corner ones (as shown in woodcuts, pp. 36, 37), were admirably adapted, along with the bars to be noticed afterwards, to hold and bear up the boards. The sockets may also have been fixed to the ground by some simple contrivance, but probably this was unnecessary, owing to their weight, which was upwards of four tons.

For the pillars at the entrance of the Tabernacle there were five sockets which we do not show in woodcut p. 37, as these were not of silver, and were placed not within but immediately without the threshold of the sanctuary, in the same way as the four vail pillars were situated not within but immediately without the Holy of Holies, as shown in the woodcut.

It is perhaps worthy of notice here that the whole of the redemption money, amounting to 100 talents and 1775 shekels, was identified with the supporting or

bearing up of different parts of the Tabernacle. The 100 talents formed the foundation and supported the walls of gilded boards which were the stay of the two sets of curtains and the two-fold skin roof; and the 1775 shekels (little more than half a talent) were used up in making silver hooks for the court pillars, and in overlaying the capitals of these pillars, and their connecting rods (fillets) which rested on them, and from which the court hangings were suspended. These odd shekels bore up the linen court walls, and the 100 talents bore up the sanctuary.

The hundred ransom silver sockets being worth £40,000 sterling, constituted a very costly basis, from which, whether it had a typical import or not, our thoughts not unnaturally rise to an infinitely more valuable one, even to Him "who gave Himself a ransom for all." Prophets and apostles alike testify that He is that sure foundation on which the spiritual edifice rests. Had the sockets not been made of the atonement money as commanded (Exod. xxx. 16, xxxviii. 27), but of some other material, God certainly would not have acknowledged the Tabernacle which rested on them as His palace-temple. He never would have enthroned Himself in visible symbol on the mercy-seat. In like manner, those who substitute their own good works, or anything else in the room of the Redeemer, on which to build their hope of salvation, are building on the sand, and cannot form a part of that building which is an "habitation of God through the Spirit," for "other foundation can no man lay than is laid, which is Christ Jesus." Rest, then, on Him, and on Him alone, and your hope

will be founded on a Rock that will never fail you, and you will be one of the living stones of the great spiritual temple, and He who dwelt between the cherubim will dwell in you, and be your God.

"I stand upon His merit,
I know no other stand;
Not e'en where glory dwelleth
In Immanuel's land."

CHAPTER IV.

THE GOLDEN FRAMEWORK OF BOARDS, BARS, AND PILLARS.

THE superstructure which rested on the silver foundation consisted of forty-eight gold covered boards, each 10 cubits high and 1½ cubits broad. Twenty of these formed the south wall, twenty the north wall, and six with two corner ones the west or back wall (Exod. xxvi. 15-25, xxxvi. 20, 29). At the foot of every board were a couple of tenons, each probably about one-fourth of a cubit square (Exod. xxvi. 17-20, xxxvi. 20-24).

The length of the Tabernacle was 30 cubits, being the breadth of twenty boards, the number placed at each of the long sides. It is not so easy ascertaining its width. The internal breadth of the Temple was a third of its length, and its Most Holy Place was square. It is almost certain that the Tabernacle corresponded to the Temple in these respects, and if so, it was 10 cubits broad. But the west-end boards give only a breadth of 9 cubits, one too few, and if the two corner boards are added, 12 cubits, two too many. Some writers, whose conjectures we will now attempt to illustrate by

FROM MODEL TABERNACLE.

Board to rest on sockets inserted into the ground; length of board exclusive of tenons, 10 cubits.

Two Tenons.

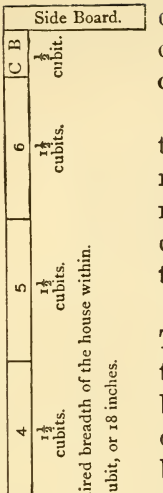
Breadth of Board 1½ cubits.

Board to rest on sockets placed on the ground; length of board inclusive of tenons, 10 cubits.

Two Tenons.

Breadth of Board 1½ cubits.

Scale—2-8ths of an inch to a cubit.



TO ILLUSTRATE JOSEPHUS'S CONJECTURE.
Section of the Six West-end and two Corner Boards and Two last Side Boards.
In all, 10 cubits, being the required breadth of the house within.
Scale—½ inch to a cubit, or 18 inches.

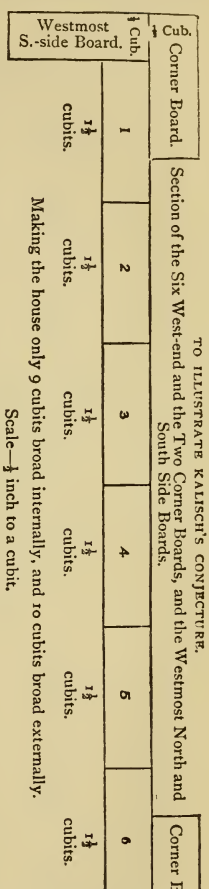
diagrams, have professed to solve this difficulty, but how far they have succeeded you can judge.

JOSEPHUS'S CONJECTURE.—"As to the wall behind where the six pillars made up together only 9 cubits, they made two other pillars, and cut them out of one cubit, which they placed in the corners."—*Ant.*, b. iii., c. vi., par. 3.

Objections to this Conjecture.—1st, The corner boards are so placed that they cannot be properly called corner boards; 2d, and chiefly, It makes the corner boards only the one-third of the breadth or size of an ordinary board, whereas the text states that the corner boards had each two tenons, and for these there were two sockets as well as for the other boards, implying that they were equal in size to the rest. The sockets were all a talent weight each.

DR KALISCH'S CONJECTURE.—"The longer sides consisted therefore of twenty such boards, whilst the shorter (western) sides were to contain eight boards. But the latter would not cover a breadth of 10, but of 12 cubits. It is therefore added that six boards shall be made for the side westward, and other two for the corners of the Tabernacle in the two sides, they shall be

double beneath and above at the two corners. From this obscure passage it appears in our opinion that each board was half a cubit thick, so that six boards at the western end would completely close the tent from within (9 cubits added to the one-half cubit at each side, being the thickness of the boards at the northern and southern wall, make 10 cubits). One-half cubit breadth is double at each corner, and one-half cubit stands over at each side."—*Commentary*, p. 366.



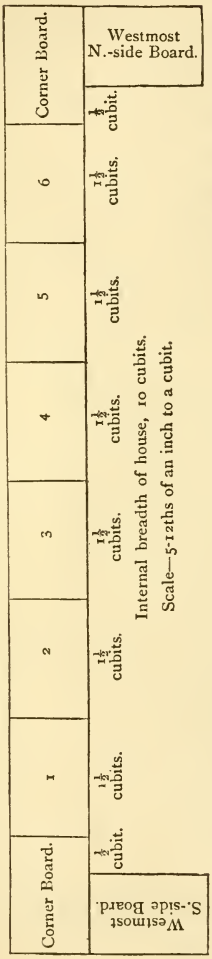
Objections to Dr Kalisch's Conjecture.—1st, Instead of 10 cubits as required, it only gives a breadth of 9 cubits to the house within. Dr Kalisch is mistaken in thinking that he has solved the difficulty regarding the corner boards and the size of the house, for when he speaks about the measurement and disposition of the curtains, he bases his calculations on the internal breadth of the house being 10 cubits, and the external 11 cubits, which is contrary to his own conjecture (pp. 366, 367); 2d, Half a cubit (9 inches) is too great a thickness for the boards.

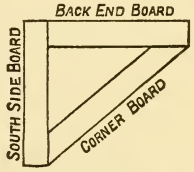
Mr Pressland, of London, is quite wrong in supposing that he has solved

the difficulty arising out of the corner boards, for in his model Tabernacle, only six boards are comprised in the breadth of the house, making it only 9 cubits broad internally. A corner board is placed at each corner in the inside of the house, so as to form, with the last side and last back-end board a kind of triangle at each corner.

TO ILLUSTRATE GERLACH'S CONJECTURE.

Section of the Six West-end Boards, the Two Corner Boards, and the Westmost North and South Side Boards.





Section of south-west corner.
From Mr Pressland's Model.

According to this conjecture, the Holy of Holies, which was 10 cubits high, could not be a perfect square or cube like that of the same apartment in the Temple and that of the New Jerusalem which John saw in vision—"The length and the breadth and the height of it" would not be equal.

GERLACH'S CONJECTURE.—"That the boards were each one cubit thick."—*Com. on the Pentateuch.*

This conjecture gives both the

required breadth and length of the house within, which neither that of Pressland nor of Kalisch does. But the fatal objection to it is that the boards are at least three or four times too thick, and their weight out of all proportion to that of the sockets they rested on. The weight of each such board—

	Cwt.	qrs.	lbs.
If of acacia wood (now commonly in use), would be .	18	3	12
If of beech or ash, . .	18	1	4
If of fir or pine, . . .	9	0	0

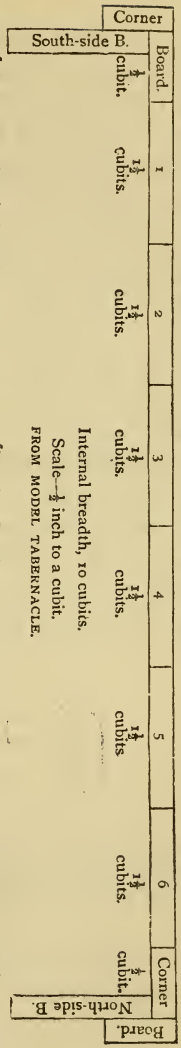
Even allowing that the wood of which the Tabernacle was constructed was very light, is there the least probability that a board would weigh about half-a-ton when the two sockets it rested on weighed only 93 lbs. 12 oz. each?

OUR OWN CONJECTURE.—We venture to hazard the following solution of the difficulty, believing it to be better than any other that has been brought forward:

That the boards were $\frac{1}{4}$ of a cubit, or $4\frac{1}{2}$ inches thick. That the corner ones were angular in shape, each having consisted of two equal halves of an ordinary board, dovetailed or otherwise united, yet so as, when

TO ILLUSTRATE OUR OWN CONJECTURE.

Section of the Six West-end Boards, the Two Corner or Angular Boards, and the Westmost South and North Side Boards.



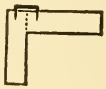
Internal breadth, 10 cubits.

Scale—½ inch to a cubit.

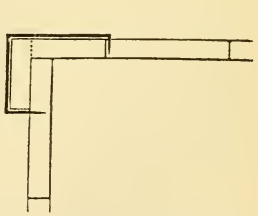
FROM MODEL TABERNACLE.

united, to have constituted but one board. That one-half of each of these corner boards faced the back end, and the other half of each faced respectively the south and north sides (see diagram, p. 47). And that each at the joining below and above was further bound or coupled together by a ring or staple; or the meaning of the text may be that the staple or ring joined, coupled, or bound them to the boards next them on both sides. The text is very obscure: Exod. xxvi. 23, 24, "Two boards shalt thou make for the corners; and they shall be coupled together beneath, and they shall be coupled" (Hebrew, "*twins*,") "together above the head of it unto one ring" (from a Hebrew word signifying to dip): "thus shall it be for them both; they shall be for the two corners."

It will be observed that the half of each of the corner boards ($\frac{3}{4}$ of a cubit) which faces the west, fills up the gap of $\frac{1}{2}$ a cubit, and laps over the thickness ($\frac{1}{4}$ of a cubit) of the last south or north side boards.



Ring or staple dipping into corner board (the one prong into the one twin and the other prong into the other twin), where two halves have been jointed into one board.



Ring or staple if intended to join or couple corner boards to the boards on each side of them.

Our own conjecture has the following advantages to recommend it: 1st, The internal length and breadth of the house are as required—viz., 30 cubits long and 10

cubits broad. 2d, The boards are of a reasonable thickness. 3d, The corner boards are real corner boards; and though one-half of each laps over the last side boards, the symmetry of the framework is not thereby destroyed, as a glance at the diagram will show, while this lapping over tends to compact the structure at the corners, and makes the thickness at these important points double. These corner boards have a connection both with the side and back walls, and are the means, along with their rings, of laying hold of the three walls and binding them into one; thus, besides their mere position, they differ in a peculiar and important sense from the other boards, and are well entitled to the name "corner boards." 4th, The text is illustrated. There is a sense in which these corner boards, each consisting of two halves, yet when united forming but one whole, may be called "couples," "pairs," or "twins," or which, when clasped at the foot and at the top by a ring or staple as illustrated above, may be said to have been "coupled together," and also to the boards next to them.

THE BARS.

Texts in which mentioned.—Exod. xxvi. 26-28: "And thou shalt make bars of shittim wood; five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end."

Exod. xxxvi. 33: "And he made the middle bar to

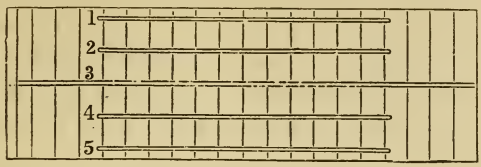
shoot through the boards from the one end to the other."

It appears from the above texts that there were five rows of bars for each of the three sides of the Tabernacle. Josephus, however, while seemingly admitting that there were more rows than one along each of the long sides, says—"But for the wall behind, there was but one row of bars that went through all the pillars," but this is quite opposed to the text, which makes no distinction in this respect between the back and the two long sides.

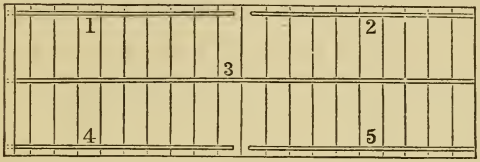
Mr Fergusson, the celebrated architect, holds that the middle bar was not a bar, but a ridge-pole, and on this theory he proves to his own satisfaction that the Tabernacle was a very different structure from what it is generally believed to have been. As in a subsequent chapter, this peculiar view of Mr Fergusson is discussed at some length, and as considerable diversity of opinion exists as to the disposition of the bars, particular attention is requested to the above texts, and also to the woodcuts on the next page illustrating various modes of arranging the bars.

The general opinion is that there were five bars for each of the three sides, arranged in so many rows—the middle one reaching the whole length, while the other four ran along only part of the wall. See woodcut No. 1, p. 51.

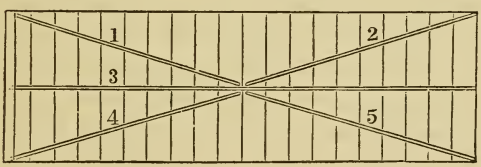
Some are of opinion that the five bars formed three rows, the four shorter ones running half the distance—two at or near the foot, and starting from each end, and meeting at the middle of the boards; and two near the



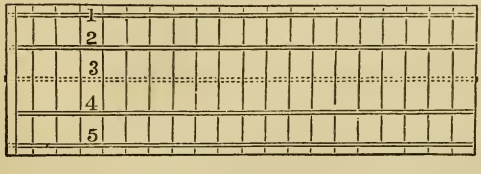
No. 1.



No. 2.



No. 3.



No. 4.

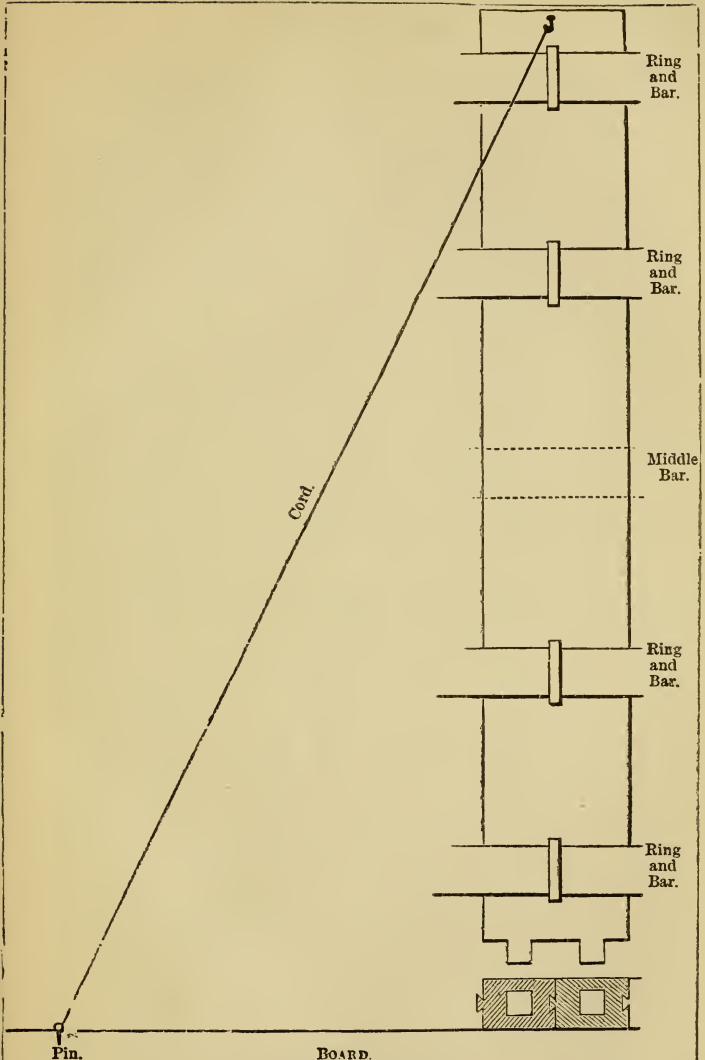
VARIOUS MODES OF ARRANGING THE BARS.

top, similarly arranged—the middle bar running the whole distance. (See p. 51, No. 2.) The objection to this conjecture is, that no sufficient reason can be shown why, if the middle row should consist of but one bar, the other two rows should consist of two bars each.

No. 3 (p. 51) shows the four short bars transversing the sides, as some think they should, and meeting in the centre of the wall, and the middle one reaching from end to end. This may seem to agree with the text, but it removes the bars from the foot and the top of the boards, while the top especially may be supposed to require a bar.

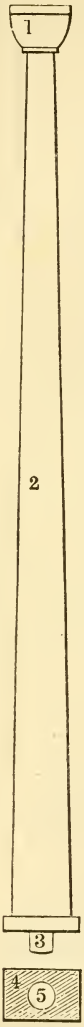
No. 4 (p. 51) is intended to represent the middle bar as passing through the heart of the boards, which have been morticed for this purpose to admit of its passing through them. The other four bars run along the outside. We do not think the text implies that the four bars ran along only part of the wall, but that the middle bar entered in at the one end of the wall, and, passing through the heart or inside of the boards, reached to the other end, and that the other four bars extended along the walls on the outside. This view appears to be in harmony with the text, "And he made the middle bar to shoot through the boards from the one end to the other" (Exod. xxxvi. 33).

The woodcut on the next page will fully illustrate a Tabernacle board in connection with its tenons, sockets, bars, rings, cord, and pin.



FROM MODEL TABERNACLE.

Board intended to rest in Sockets placed on the ground—length, including that of the projections or tenons, 10 cubits; breadth, 1½ cubits—and showing Bars, Rings, Tenons, Sockets, Cord, and Pin.



FROM MODEL.

1. Capital. 2. Shaft. 3. Tenon. 4. Socket. 5. Hole in Socket for Tenon.

THE PILLARS.

Four pillars, overlaid with gold, and resting on silver sockets, stood at the distance of 20 cubits from the entrance of the habitation, and 10 cubits from the back wall (see woodcut, p. 37). These pillars, with the vail that was suspended from them, divided the Holy Place, or the first apartment on entering, from the Holy of Holies, or innermost apartment. In the silver sockets were inserted hooks or pegs to which the vail was attached, and by this means kept firmly down (Exod. xxvi. 32, xxxvi. 36). Five similar pillars, resting on brazen sockets, stood at the entrance of the Tabernacle, and with the hanging they bore up, formed the door of the sanctuary. Their capitals and the fillet or rod that connected them were overlaid with gold (Exod. xxvi. 36, 37, xxxvi. 38): "And he made an hanging for the Tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass."

The silver sockets comprising the foundation of the Tabernacle, and the various parts composing the golden framework that rested on it, having now been illustrated in detail, a kind of bird's-eye view of the whole of these together is given on the next page by means of diagrams, which will help to illustrate the preceding remarks about the framework. Its three walls are supposed to have been raised from their foundations, and laid flat on their sides, enabling you to see the boards, tenons, bars, rings, and staples, which are all numbered, or otherwise indicated. The sockets, represented by dots, describe the ground plan. In imagination raise the three walls, bring them to the ground plan, place the tenons in their respective sockets and rear up the pillars, and the eye of your mind will have presented to it a model of the framework.

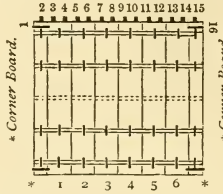
As you look at these diagrams, read Exod. xxvi. 15-37, xxxvi. 20-38, xl. 18, and you will find all that is said there respecting the framework and all its parts, illustrated by them.

The illustration on page 58 is a perspective view taken from the model of the framework of the Tabernacle. With respect to this model (made on the scale of one inch to a cubit), it may be mentioned here that though composed, like the original, of one hundred and five sockets, forty-eight boards with their ninety-six tenons or projections, fifteen bars, and nine pillars with their nine tenons, these can all be easily put together, and as easily separated again into single articles. The model sockets (made of metal), when set in their places and dovetailed together, have a stronger and more compact character

DIAGRAMS

Illustrating all the Boards, Bars, Rings, Sockets, and Pillars of the Tabernacle. Rings, Tenons, and Sockets indicated by square and oblong dots.

Sixteen tenons at the ends of west and corner boards.



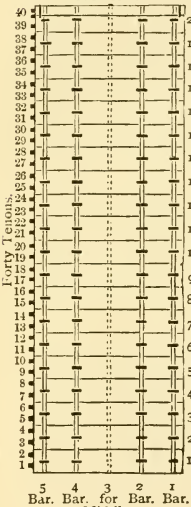
Ring or staple at foot and at the top, coupling or twining the corner boards together, or to those on each side of them.

Numbers 1 and 16 tenons seen at side ends.

Two boards for the corners (Exod. xxvi. 23).

"Sides of the Tabernacle westward six boards."

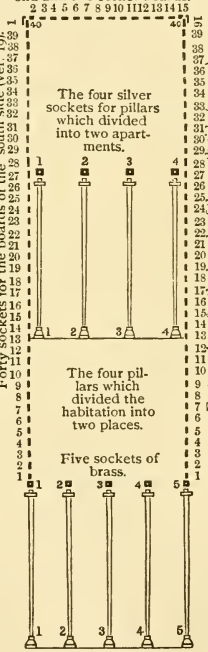
Half of corner board laps over here.



Exod. xxvi. 26.

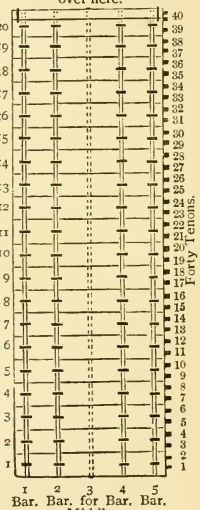
The three walls are represented as lying on their sides.

Sixteen sockets for the six west end and two corner boards.



Five pillars at the entrance of the habitation.

Half of corner board laps over here.



Exod. xxvi. 26, 27.

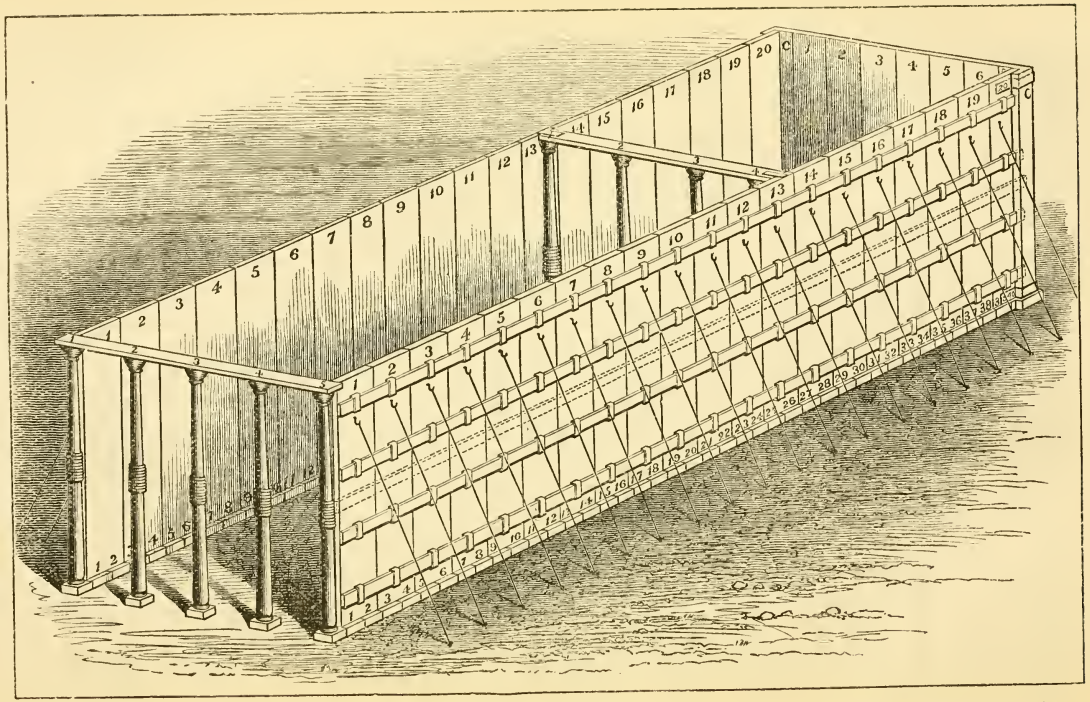
FROM MODEL TABERNACLE.

than one would be apt to suppose from merely reading about them. The model boards when placed in their respective sockets, and girt about with the successive rows of bars, and especially the middle one, which passes through the heart of the boards, stand very firmly like a solid wall, helping us to realise how great the solidity of the original structure must have been, though it was but a portable temple, and could with great facility be taken to pieces and again compactly built together.

The many golden members of this edifice, all fitly framed together, and resting on the lovely silver foundation, must have had a very beautiful appearance.

The completed framework of the Tabernacle is now before you (p. 58). Its golden boards, resting on their silver sockets, stand erect. Through gold rings, apparently growing out of the walls, pass golden bars, which encircle and bind all the boards together. The corner boards are angular, and form part of the side walls and the back wall, and by means of a ring or staple at the foot, and another at the top of each of them, they clasp to, or unite with, the last end and the last side boards, and through them with all the other boards. The four golden pillars you see reared within the framework await the vail, which is to be suspended from them; and the five golden pillars at the threshold are those which await the hanging for the door of the tent.

We close this chapter with a few words now on some points of analogy between the parts of this framework and the Church. We do not mean, however, to imply that these had a typical import.



FROM MODEL.

FRAMEWORK OF TABERNACLE.
Boards numbered at top of boards; sockets numbered at foot. C for corner board.

Scale—4 inches to 30 cubits.

TENONS.—Although thousands and tens of thousands are resting on the Rock laid in Zion, it is able to bear the weight of countless millions more, and can never by any possibility be overburdened. Those, however, who would build on it, must do so in the way pointed out in the Scripture, or it will not avail them. It was by means of the tenons (Hebrew, "*hands*") that the boards took hold of, and rested on, the silver bases. Faith is the hand by means of which sinners lay hold of and rest on the Redeemer. Remember that the boards required to be not merely *on*, but *in*, their respective sockets, or they would not have been upheld. In like manner sinners, in order to be saved, must not only be on, but in, the spiritual foundation. Unless they are by faith rooted in Christ Jesus, as the boards by their tenons were rooted in the ransom money, they cannot stand.

Are you resting on Jesus? If not, come to Him without delay. Come now. By faith stretch forth your hands, and lay hold on Him. Trust all to Him. "He is able to save, even unto the uttermost, all who come unto God by Him." If you are standing on this Rock of Ages, stand fast; for standing there you can never fall; but you are safe nowhere else. "All other ground is sinking sand."

"Strangers, pilgrims, here below,
Travelling to fair Canaan's land;
Lean on Jesus, as ye go,
For by faith alone ye stand.

"Glory in the Saviour's name.
Join with all the ransomed band;

Trust the Lord, He's still the same,
For by faith alone ye stand.

"Trust the Lord in life and death,
Trust your all in Jesus' hand;
Trust Him with your latest breath,
For by faith alone ye stand."

BARS.—Look now at the golden bars, as they run along the sides, taking hold of each board, and clasping them all together, and helping, along with the sockets, to bear them up; so, all who stand in Christ Jesus, and because they are in Him, are sustained on every side by strong supporting bands, yea, Almighty ones, for, like the golden bars around the sacred tent, the everlasting arms are around the people of God. The mutual love of believers tends also to bind them together, and that is a strong band. Paul could scarcely find words adequately to describe its strength, when he exclaimed, "God is my record; how greatly I long after you all in the bowels of Jesus Christ!" And in heaven, as well as on earth, the saints are cemented and bound together by this grace; for,

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."

THE BOARDS.—The boards which stood on the ransom money shone with pure gold, whose lustre may be said to have borne some resemblance to the bright light or golden flame called the Shekinah; but those who stand in Christ resemble not the mere symbol of God's pre-

sence, but the Holy One of Israel Himself: they shine with the beauty of holiness.

PILLARS.—These are beautiful and important parts of a structure. They are graceful and yet strong supports. Those of the Tabernacle helped to sustain the roof, and the vails were suspended from them. Eminent saints are said to be pillars in the house of God, for they are her ornaments and chief props. With few exceptions, those who enlisted early in the Master's service have been the Church's brightest ornaments.

If you know that your hopes of heaven and everlasting blessedness rest on a sure foundation; if you feel the loving arms of your Heavenly Father, and those of many brothers and sisters in Christ Jesus encircling you; and if in some degree you are shining with the beauty of holiness, forget not that you owe all to Him who loved you, and gave Himself for you. May the love of Christ, therefore, constrain you to live not unto yourselves, but unto Him who died for you, and rose again.

If you are so living, it may be said of you, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

CHAPTER V.

THE CURTAINS AND COVERINGS.

THE curtains, skins, and boards composing the portable temple, as a whole, are called the "Tabernacle," but when spoken of separately, the cherub curtains by themselves are called the "Tabernacle" (Exod. xxvi. 1, 7, 12); the goat-hair curtains the "tent" (ver. 7, 11, 13); the skins the "coverings" (ver. 14); and the boards not the "Tabernacle," but the "boards for the Tabernacle" (ver. 15). See also Exod. xxxv. 10, 11, xxxvi. 13; and Num. iii. 25, 36. All the above parts are described in the text (Exod. xxvi. 1-16) in the order of their relative importance—thus: First, the cherub curtains; second, the goat-hair ones, being a tent above and over the former, and hanging between them and the boards; third, the two sets of skins forming a two-fold covering or roof; and fourth and last, the boards which were made for the curtains and skins, and not the curtains and skins for them. That the goat-hair curtains might be a tent over the finer curtains, according to Exod. xxvi. 6, 7, the former would need to be first suspended from the boards, and then the latter; or the goat-hair curtains, before being hung, would require to be spread over, and fastened to the

cherub curtains (the Tabernacle), and then both together could be attached to the boards that support them. Both sets being in two grand divisions would facilitate the work, and there being no lack of Levites to render assistance, the operation would be comparatively easy.

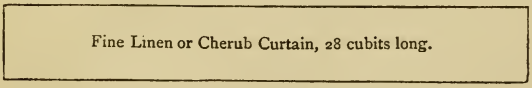
The cherub curtains being those which were visible in the interior, are appropriately called the Tabernacle (or habitation). The goat-hair ones constituted the "tent," the cherub curtains being the gorgeous tapestry that adorned its walls and ceilings, the skins being its roof, and the framework of boards its stay. Trusting that you will bear these distinctions in mind, we will now endeavour, with the aid of numerous diagrams, to describe the curtains and skins in detail.

THE CHERUB CURTAINS.

These were very costly and splendid. The warp or foundation was of the finest pure white linen yarn, and the weft of blue, purple, and scarlet thread. Figures of cherubs were interwoven by skilful weavers. That the ancient Egyptians wove cloth of this description can be proved from paintings on the tomb walls of Egypt, and on some of the finer specimens of mummy wrappings.

There were ten of these very rich curtains woven, each 4 cubits broad and 28 cubits long.

FROM MODEL TABERNACLE.



Scale—1-10th of an inch to a cubit.

Five of the curtains being joined one to another by

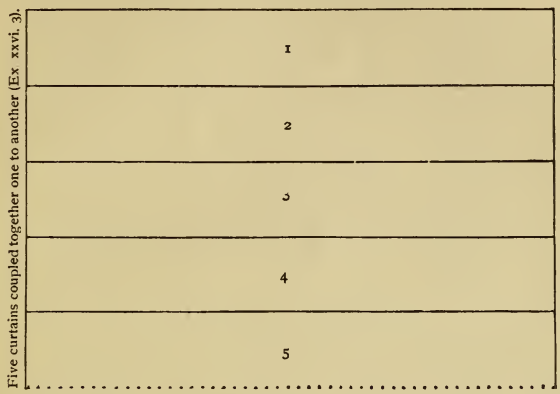
needlework, and the other five in like manner, forming two great curtains, were united together after being hung up. For this purpose, fifty loops of blue were sewed along the edges of the two great curtains where the junction was effected. The loops took hold of each other, and were kept firmly locked together by means of golden taches.

The curtains were placed lengthways across the roof, and down the side walls; but as the wall on each side was 10 cubits high, and the roof 10 cubits broad (in all 30 cubits), and as the curtains were only 28 cubits long, it follows that they did not quite reach to the ground, but to within a cubit of it on both sides. See diagrams, p. 68.

There were ten of these curtains, each 4 cubits broad, in all 40 cubits, which was the exact length required to stretch along the roof of the Holy Place (20 cubits), the Holy of Holies (10 cubits), and to hang down the back wall (10 cubits). Yet, notwithstanding this apparent agreement between the size of the framework and the curtains, there is a large surplusage, and one not mentioned in the text, thus: The first grand division of five curtains, as you will see from the diagram, p. 66, spanned the roof, and hung down the north and south walls of the Holy Place; the half of the other great curtain spanned the roof, and hung down the north and south walls of the Most Holy Place; and the third part of the remaining half was sufficient, as you will see from diagram, p. 66, to hang down the back wall, leaving a surplusage measuring no less than 18 cubits by 10 (or two pieces each 10 cubits by 9). See page 71, where this surplusage is again taken notice of.

DIAGRAMS OF THE TWO GREAT CHERUB CURTAINS

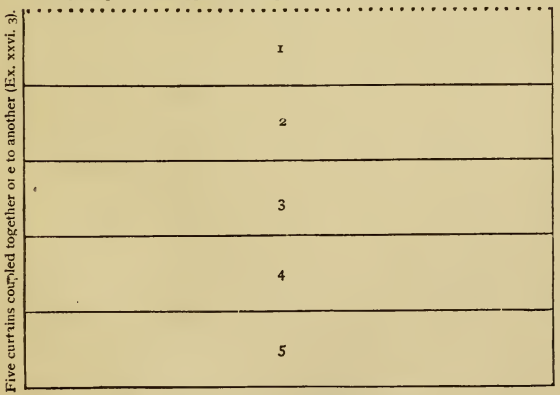
OF FIVE SINGLE CURTAINS EACH.



Fifty loops of blue upon the edge of the curtain (Exod xxvi. 4, 5).

Dots intended to represent the loops of blue.

Fifty loops of blue upon the edge of the curtain (Exod. xxvi. 4, 5)



FROM MODEL TABERNACLE.

Scale—1-10th of an inch to a cubit.

DIAGRAM OF THE TEN CHERUB CURTAINS,

Showing how much was required to cover the walls and ceiling of the Tabernacle, and how much was left over.

One Grand Curtain of Five.

1	Surplusage 10 cubits by 9,	For Back Wall of the	Surplusage 10 cubits by 9,
2	not required to cover	Holy of Holies, 10	not required to cover
	any place.	cubits square.	any place.
3	For length of	For length of	For length of
4	South Wall of	Roof of	North Wall of
5	Holy of Holies, 10 cubits.	Holy of Holies, 10 cubits.	Holy of Holies, 10 cubits.
1	For length of	For lengtb of	For length of
2	South Wall of	Roof of	North Wall of
3	Holy Place	Holy Place	Holy Place
4	20 cubits.	20 cubits.	20 cubits.
5	Depth of Wall 9 cubits.	Breadth of Roof 10 cubits.	Depth of Wall 9 cubits.

One Grand Curtain of Five.

One Grand Curtain of Five.

1 2 3 4 5 6 7 8 9 10

FROM MODEL TABERNACLE.

Scale—1-10th of an inch to a cubit.

Waved line indicates where the two great curtains were united by loops and taches.

THE GOAT-HAIR CURTAINS.

These, of which there were eleven, were manufactured of "goats' hair," which is the usual material for tents in the East. Each curtain was 4 cubits broad, and 30 long. Five were joined together, and six were joined together, forming two great curtains, which were united in the same manner as the cherub curtains already described. The hooks or taches, however, were of brass, while those of the finer curtains were of gold. (Diagram, p. 69.)

The goat-hair curtains, as already mentioned, were 30 cubits long, and as they were placed lengthways across the roof and down the side walls, they exactly reached to the ground on both sides, as it was meet they should do, since they constituted the "tent" proper. But for their being two cubits longer than the cherub curtains, they would have been entirely concealed within the house, but these two additional cubits in their length allow of a cubit of the "tent" or goat-hair curtains being left uncovered, and consequently exposed to view at the foot of the cherub curtains; and, if the material was of the fine silky nature (p. 26) we have alluded to, would appear as a beautiful white panelling on both sides of the habitation, and would tend to set off to advantage the gorgeously adorned cherub curtains, being the rich tapestry that covered the roof and walls. This is evidently the two cubits alluded to in Exod. xxvi. 13—"a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the Tabernacle (cherub curtains) on this side and on that side, to cover it."

DIAGRAM OF ONE GOAT-HAIR CURTAIN, AND ONE CHERUB CURTAIN.

FROM MODEL TABERNACLE.

GOAT-HAIR CURTAIN.

Part for South Wall 10 cubits.	Part for Roof 10 cubits.	Part for North Wall 10 cubits.

In all 30 cubits, and reaching to the ground on both sides (Exod. xxvi. 8).

CHERUB CURTAIN.

1 cubit	Part for South Wall 9 cubits.	Part for Roof 10 cubits.	Part for North Wall 9 cubits.	1 cubit

In all 28 cubits (Exod. xxvi. 2), and consequently one cubit at each side short of reaching the ground. Dotted lines indicate the ground.

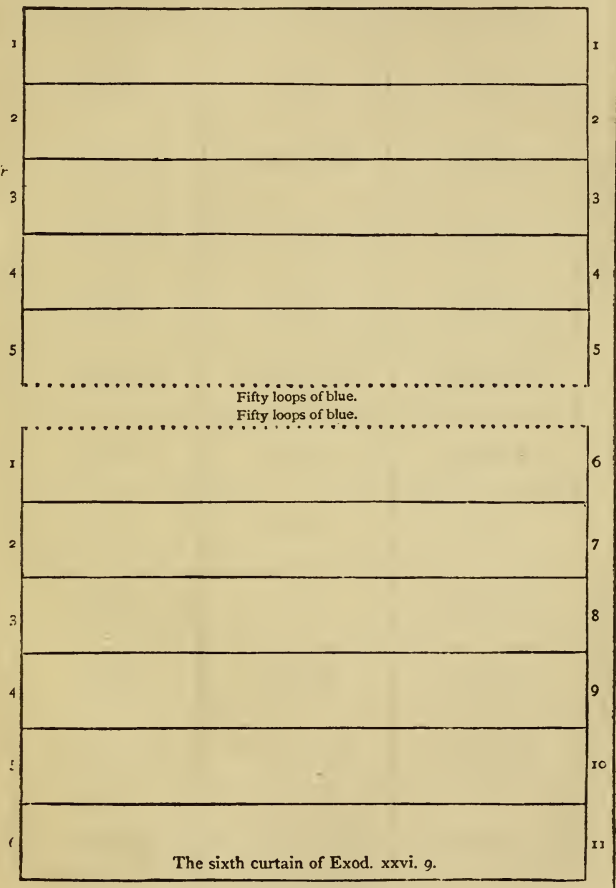
Scale—1-10th of an inch to a cubit.

The sixth curtain of the grand division of six, we are told in verse 9, was doubled up in the forefront of the Tabernacle. Some are of opinion that only the half of this curtain was so used, and that the half curtain mentioned in verse 12 arose from this circumstance. Dr Kalisch, who supports this view, tells us that the half of that curtain was used up by the thickness of the boards at the back end, and that the other half of it (one cubit) lay on the ground, which it would undoubtedly require to do, according to his theory; but the text is quite opposed to this, for it says that that half curtain (verse 12) hung down the back side. He calls in the aid of Josephus, but, in turning up the passage ("Antiquities," b. iii., c. 6, par. 4), to which he refers, strange to say, the Jewish historian does not endorse his opinion, but plainly states that the whole, and not the half, of the sixth curtain of verse 9 was used as a triangular forefront. The five curtains of the

DIAGRAM OF TWO GREAT GOAT-HAIR CURTAINS:

ONE CONSISTING OF FIVE CURTAINS, AND THE OTHER OF SIX.

FROM MODEL TABERNACLE.



Scale—1-10th of an inch to a cubit.

DIAGRAM OF THE ELEVEN GOAT-HAIR CURTAINS.

Illustrating the preceding remarks, and showing Five Curtains of the Grand Curtain of Six used for the roof and walls of the Holy Place, the half of another grand curtain used for the roof and side walls of the Holy of Holies, and the third of the other half hanging down back wall.

One Grand Curtain of Five. / One Grand Curtain of Six.

1	Surplusage. Square	For Back Wall	Surplusage. Square	1
2	of 10 cubits not required to	10 cubits square.	of 10 cubits not required to	2
3	cover any place.		cover any place	3
	For	For	For	
4	length of South Wall of	length of Roof of	length of North Wall of	4
5	Holy of Holies 10 cubits.	Holy of Holies 10 cubits.	Holy of Holies 10 cubits.	5
1	For length	For length	For length	6
2	of the	of Roof	of the	7
3	South Wall	of	North Wall	8
4	of Holy Place 20 cubits.	Holy Place 20 cubits.	of Holy Place 20 cubits.	9
5	Depth of Wall 10 cubits.	Breadth of Roof 10 cubits.	Depth of Wall 10 cubits.	10
6	4 cubits. "and shalt double the	The sixth curtain: sixth curtain in the fore-front	of the Tabernacle." 4 cubits.	11

Half of Grand Curtain. / Half of Grand Curtain. / One Grand Curtain of Six.

Scale—1-10th of an inch to a cubit.

grand division of six spanned the roof, and hung down the walls of the Holy Place, being the exact measure required; the half of the other grand division of five curtains spanned the roof, and hung down the walls of the Most Holy Place; and the remaining half of this great curtain (may this not be the half curtain of verse 12 ?) hung down the back wall, being the exact length required to reach to the ground, yet leaving a large surplusage, as indicated in the diagram. Dr Kalisch tells us that the half of this grand division of five curtains hung down the back wall, but ignores the fact that one-third of it was sufficient for the purpose. While trying to solve lesser difficulties, the Doctor finds it convenient to take no notice whatever of the superfluous two-thirds, which measures 10 feet by 20, nor of the corresponding surplusage of 10 feet by 18 in the cherub curtains, and yet affirms that he has solved all the difficulties arising out of the apparent discrepancy between the measurement of the wooden framework and the curtains.

Soltau in his "Tabernacle and the Priesthood," at p. 48, says—"Half the curtains which was formed of the five breadths of 4 cubits joined together, hung down over the back or west end of the Tabernacle so as to cover up that extremity, for the width of it would be exactly 20 cubits; 10 of which would reach over the top, from the taches to the end of the Tabernacle, and other 10 would fall down from the top over the west end, so as to reach to the ground." He forgets all about the length of the curtains, which was 30 cubits, and while using up all the width of the curtains, uses up

only a third of the length. Moreover, a third of the other half of this great curtain of five breadths was used for the roof of the Holy of Holies, so that not an inch of the half Mr Soltau refers to was required for the roof. The diagrams, pp. 66, 70, will make this quite plain.

Otto Von Gerlach, in speaking of the goat-hair curtains, although, unlike Dr Kalisch and Soltau, not blind to this large surplusage, gets easily over the mountain of difficulty by remarking that the half of the great curtain (of five) hung down the back wall in folds, leaving it to be inferred that the superfluity was used up by this means. A very easy mode of getting quit of it.

We may at once admit our inability to solve the difficulties arising out of the half curtain of verse 12, and also that we cannot satisfactorily dispose of the large surplusages in both sets of curtains; but these are difficulties that no one else, as yet, has solved.

Mr Fergusson, the celebrated architect, in an article in Smith's "Dictionary of the Bible," p. 1451, asserts that he has solved all the difficulties which have troubled former restorers; but while his sloping-roofed Tabernacle effectually uses up the entire curtains, it gives rise to a very large deficiency, besides creating other difficulties much greater than those which he attempts to solve.

THE COVERING OF RAMS' SKINS.

These skins, after being tanned, were dyed red, and probably resembled the red leather still sold in Syrian

towns (page 26). They did not form the ceiling, nor hang down the inside walls, but, with the badgers' skins, formed a two-fold roof. We are not sure whether they hung down the outside walls or not; if they did, then there would be a two-fold ceiling, and a two-fold curtain wall within, and a two-fold roof and a two-fold skin covering without, over the boards. But we are of opinion that the skins merely formed the roof, and were attached by pins to the tops of the boards. If this had a tendency to draw the boards inwards, it would be counterbalanced by means of the cords and pins.

THE COVERING OF BADGERS' SKINS.

As remarked before (page 27), it is agreed that "badger" is not the proper rendering of the original word, but whatever animal is intended, it must have had a strong hide, as the leather made of it was used for the outermost covering, or roof of the Tabernacle. The colour of the leather, according to the opinion of many writers, was blue; but whatever was the colour of these skins, it is surely not necessary to understand that they were ugly to the eye of the beholder, as the spiritually-minded Soltau in his "Tabernacle and the Priesthood" would have us to believe. With reference to these skins, he says at page 67, "The Tabernacle must have appeared to the eye of a stranger as a long, dark, coffin-like structure." Several writers, charmed with Soltau's "dark, coffin-like structure," have been at the pains to improve upon it; and in case we might not be sufficiently impressed with the ugly thing, one of

these writers asks us in imagination to ascend some commanding height and get a good view of it. The Rev. George Rodger, in his "Gospel according to Moses as seen in the Tabernacle," at page 34, says—"In this covering there was nothing beautiful or attractive. I can suppose a man to have looked down on the long, dark, coffin-like structure." In proof that the Tabernacle was coffin-like, Ezekiel xvi. 10 is quoted. But as we have already noticed (page 27), this passage seems to teach the very opposite, for it is highly improbable that ladies, when dressed in the most costly and splendid attire, and decked with the most precious ornaments, would wear sandals that were unattractive in appearance. The fact that it is there stated that they were made of badgers' skins is a sure indication that the material was beautiful to the eye of the beholder, and in keeping with the rest of the magnificent apparel. In our opinion the Tabernacle was both inwardly and outwardly beautiful, as it was meet it should be, in order that the people might be duly impressed with a sense of the greatness and glory of Him whose temple-palace it was. Was not the Temple which replaced it so "exceeding magnifical" as to be "of fame and of glory throughout all countries?" (1 Chron. xxii. 5.) And further, if it was necessary that the Tabernacle should have been unattractive to the carnal eye, would analogy not lead us to expect that the High Priest would have had a garment of sackcloth thrown over his golden and beautiful robes? Is it the least likely that the Tabernacle which stood in a court whose surrounding walls were of fine linen curtains

suspended from beautiful pillars, whose heads and fillets were covered with silver, and in which stood the brazen altar, with its shining exterior, and the laver, with its mirror-like surface reflecting in its clear bosom Aaron in his resplendent apparel, and the white-robed priests who perambulated the sacred place—is it likely, we say, that amidst all this beauty and brightness, the Tabernacle, to which all these were subordinate, must itself have been a "long, dark, coffin-like structure?" The reason that Mr Soltau and those who are influenced by his views are so anxious to see the Tabernacle appear like a coffin is, that it may typify Christ's humility, and illustrate such passages as, "I am a worm and no man," and "When we shall see Him, there is no beauty that we should desire Him."

THE SECOND OR INNER VAIL.

This vail divided the sanctuary into two apartments, and was made of the same very rich material as the fine linen curtains, and, like them, had figures of cherubs interwoven. It rested on the four pillars that were made for it (Exod. xxvi. 31-35).

THE FIRST VAIL.

(*Being the Hanging for the Door of the Tent.*)

This vail was hung from five pillars which stood at the entrance of the Tabernacle, and formed the door of the habitation. It was inferior to the other vail, not being woven or adorned with figures of cherubs, yet it

was of fine material, and embroidered with blue and purple and scarlet yarn (verses 36, 37).

The aim of this chapter has been to describe the curtains and coverings, in conformity with the text, which requires the cherub curtains to be so hung as to be visible within the sanctuary; the goat-hair curtains to be so hung as to be a tent upon the Tabernacle (cherub curtains); the skins to be so placed as to be a covering or roof to the Tabernacle (cherub curtains) and the tent (goat-hair curtains), and all these so arranged as to be supported by the framework of boards, which rested on the silver sockets.

Many able writers, who admit that the text and sense show that the cherub curtains must have hung within, maintain that the goat-hair ones hung without. Dr Kalisch, in supporting this view, says, that if the goat-hair curtains had been hung within, the golden boards would have been entirely concealed, but that by hanging them without, admitted of a cubit being exposed to view on both sides, viz., the space left uncovered reaching from the cherub curtains to the ground. We have little doubt that this was not the case, but that the boards, being merely the support of the two sets of curtains, were entirely concealed within, but entirely exposed to view on the outside. The Doctor, by placing the boards between the two sets of curtains, destroys the sense of Exod. xxvi. 13, which plainly says, that a cubit of goat-hair curtains hung over the sides, not of the boards, but of the Tabernacle (cherub curtains), at both the north and south walls, "to cover it," the uncov-

ered space at the foot of the cherub curtains, and which was the exact measure required for the purpose, but there were no such corresponding blank spaces on the outside of the boards for a cubit of curtain on this side and on that, to cover. Further, if the goat-hair curtains had hung over the outside of the wooden framework, they would have been a "tent" upon the "boards," and not one upon the "Tabernacle" (the cherub curtains), as the text requires (Exod. xxvi. 1, 7, 13).

It cannot be urged, as an objection to the golden boards being uncovered on the outside, that they would not stand exposure to the weather, since the same might be said of the five golden pillars at the entrance to the habitation, and of the court pillars, whose ornamental capitals and connecting rods were overlaid with silver.

The golden boards seem to bear the same relation to the curtains and coverings as the court pillars did to the linen hangings which were suspended from them, both boards and pillars being subordinate to the curtains and hangings.

The beautiful and costly cherub-curtained habitation bears some analogy to the believer, to the Church, to Christ, and to heaven.

First, To the believer. God, who dwelt within these curtains, condescends to dwell graciously in the heart of every true Israelite—"saints are an habitation of God through the Spirit." As the Tabernacle was more beautiful within than without, so are God's children.

They are clothed with the spotless robe of Immanuel's righteousness, and adorned with humility, love, holiness, and heavenly-mindedness. Arrayed in these, the King's daughter is all glorious within, and will shine forth with undiminished lustre for ever and ever. These are the blue, and the purple, and the scarlet, that will never lose their bright and lovely hues. Have you this spiritual embroidery, and is it shining out in your daily life? If so, happy are you! Strive, by the aid of the Holy Spirit, to shine more and more. No fast colours but these!—all else will fade and die. Is it, however, otherwise with you? If so, come to Jesus. By faith ask Him to throw around you His own beautiful robe of righteousness, and He will do it. Ask Him to send the Holy Ghost, who is the Spiritual Embroiderer, to imprint on your soul His own lovely image, and to inwork in you the graces of faith, and hope, and love, and every other feature of His likeness, and He will send Him.

Second, To the Church. Believers, of whom the Church is composed, although scattered among many sects of professing Christians, are yet all one in Christ Jesus. As the curtains though woven separately were afterwards sewed together and formed two great curtains, which, when hung, were united into one by means of loops of blue and clasps of gold, so God's children are knit together by the silver ties of affection, and bound together by the golden clasps of love. The union of saints on earth, though real and close, is not so apparent as it really is, in consequence of the imperfections of even the best of Christ's disciples, and of those differ-

ences in opinion that divide them into various denominations; but even here they shall yet "see eye to eye," and be seen to be one, as they really are. For this the Great Intercessor prayed when on earth, and for this He still prays, as He now stands in the true Holy of Holies,—"I pray that they all may be one; as Thou, Father, art in me and I in Thee." God delights to dwell in the midst of the united company of believers who are His "household and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." May there be such evidence of your saintship, that your parents or spiritual overseers may be able to say of you, "In whom ye also are builded together for an habitation of God through the Spirit."

"For God of Sion hath made choice;
There He desires to dwell,
This is my rest, here still I'll stay;
For I do like it well."

Third, To Christ. God dwells or tabernacles in the individual believer, and in the Church composed of saints, but in Christ He dwells more gloriously than elsewhere. "In Him dwelleth all the fulness of the Godhead bodily." He was the true Tabernacle, which "the Lord pitched and not man,"—a shrine that was altogether lovely, and that was a pre-eminently meet habitation for the Deity. Christ Himself said, alluding to His own body, "Destroy this temple, and in three days I will build it up again." God dwelt within the

curtains by a visible symbol which was seen by no one, save the High Priest, and by him only on one day of the year; but those who had spiritual discernment when Christ was sojourning in this world saw God in Him. "He," said Christ, "that hath seen me, hath seen the Father." Though He was in the form of man, His disciples beheld beams of the Divine glory shining forth through His humanity. The saints in heaven also behold God in Him. There He is the "face of God," for as our faces are the medium of expression to our souls, so that of Jesus in heaven will be of God to us. When we look upon it with delight, we shall behold that it is radiant with the good pleasure of our Heavenly Father. Christ is thus pre-eminently the Tabernacle or habitation of God.

Fourth, To heaven. Who can doubt that the beautiful cherub-curtained Tabernacle was a type of heaven? Heaven is the place of the most glorious manifestation of God's presence. There angels and saints behold God shining, not by a mere symbol as He did within the cherub curtains, but in the "face of Jesus Christ!" There are those glorious beings who are mighty in strength (and whose perfections probably were shadowed forth in the cherubs that stood upon the mercy-seat, and adorned roof and walls), even thousands and tens of thousands of holy angels, guardians of the saints while on earth, and their companions and fellow-worshippers for ever in the heavenly temple. What a glorious temple! Christ the Shekinah, the face of God in the midst. Above, before, behind, on every side, all around,

myriads and myriads of bright angels and glorified saints, raising their celestial and unwearied voices in one glorious chorus, which will cause its exalted arches to ring for ever and ever with the praises of that great High Priest who died for us, and now pleads our cause before the heavenly throne.

CHAPTER VI.

MR FERGUSSON'S SLOPING-ROOF TABERNACLE SHOWN TO BE OPPOSED TO THE TEXT.

THE sloping-roof Tabernacle of Mr Fergusson may make a finer picture than a flat-roofed one, but this is not the point to be decided. We maintain that there is not a single word in the text that gives the slightest hint about a ridge-pole and its supports which are involved in a sloping roof, and besides, as Mr Fergusson himself shows, the boards and the pillars require to be double the number of those mentioned in the text in order to suit a sloping roof; and notwithstanding all this, several learned men (see chap. vii.) have adopted Mr Fergusson's roof without testing its merits, or caring whether it was Scriptural or not; hence we deem it not unnecessary to devote a chapter to this subject.

Before, however, examining his arguments in favour of a sloping roof, let us look for a little at those by which he attempts to demolish a flat one.

First, He says, "The tent had a ridge, as all tents from the days of Moses down to the present time have

had." This is a mere assertion, which has not a single passage of Scripture to support it. It may be true of tents in general, but it does not follow that this portable temple must in this and every other respect have resembled them. The text gives the most minute particulars of the curtains, skins, boards, and pillars, and even of the loops, taches, hooks, and pins; but not a single word or hint is given in it about a ridge-pole and its supports, both of which are involved in a sloping roof.

Second, Mr Fergusson asserts that the arrangement of the curtains (for a flat roof) is in direct contradiction to the Scriptures. We are told there, he says (Exod. xxvi. 9), "that half of one of the goat-hair curtains shall be doubled back in front of the Tabernacle, and only the half of another (ver. 12) hung down behind, and (ver. 13) that one cubit shall hang down on each side, whereas this arrangement makes 10 cubits hang down all around, except in front." In reply to this, observe (1.) Exod. xxvi. 3 does not say that a half, but a whole curtain, was doubled in the forefront of the Tabernacle; (2.) Ten cubits of cherub curtains hanging down the sides is not inconsistent with the text, the object of which is to explain what was done with the two additional cubits in the length of the goat-hair curtains, and which says, that one cubit of these, at both sides, shall hang over the sides of the Tabernacle (cherub curtains), and so covering the blank space between the foot of these cherub curtains and the ground. If the cubit on each side hung, according to his theory, as a fringe, it would cover no defined space, and hence not agree with the

text, which distinctly states that it was used for a covering.

Third, Mr Fergusson tells us, that "every drop of rain falling on the Tabernacle would fall through." It had a four-fold roof: (1.) the linen curtains; (2.) the goat-hair ones, which were impervious to the rain; (3.) the rams' skins, of which, moreover, Mr Fergusson says, "with the wool on, and when wet, would depress the centre;" but he has no Scriptural authority for this statement, and the probability is, that the wool was off (see p. 26); and (4.) the badgers' skins. How could every drop of rain fall through such a roof as this? "However tightly," Mr Fergusson says, "the curtains might be stretched, the water would never run over the edge." The breadth to be spanned was only 15 feet, and there was nothing to prevent the skin coverings from being so stretched as to render the roof quite flat, and to admit of rain running over the edges. We have stretched a piece of waterproof cloth across a model tabernacle, fastening it down to the tops of the boards, and have both rained and poured water upon it, and not a single drop fell through. The most of the water ran over the edges, a little was left on it owing to its level surface; which, likely, would be the case with respect to the Tabernacle in the wilderness when it rained, were there no simple contrivance to run it off; but before what might be left on the roof could penetrate through the four-fold covering, would it not be absorbed by the atmosphere of a "thirsty land?"

Fourth, Mr Fergusson, not content with having every drop of rain falling through a flat roof, adds, "While

snow falling on such a roof would certainly tear it to pieces." Admitting that snow sometimes falls on the mountains of Sinai, it seldom if ever falls in the wadies and plains; and if slight showers do occur, they are, like angels' visits, few and far between. Few of the authors we have followed across the desert seem to have observed snow falling. The Israelites, who were in the habit of complaining of privations, never once complained of snow-storms. In the midst of snow-falling, it must have been difficult to distinguish or gather the manna that fell every morning. But, granting that snow did fall occasionally, would the eight thousand able-bodied Levites, who camped around the Tabernacle, and whose duty it was to care for the sacred structure, not be able to remove what might alight on the roof, by unfastening the covering, and shaking it off, or even by some more easy method?

Fifth, All tents having had ridges from the days of Moses, every drop of rain falling through the flat roof, and snow tearing it to pieces, one would think were sufficient to completely demolish it; but no, Mr Fergusson has another weapon in reserve, viz., the middle bar (Exod. xxvi. 28), with which he deals it its death-blow; that blow, however, will be considered presently.

Having now witnessed the wished-for wreck of the flat roof, we direct particular attention to the sloping one which Mr Fergusson has raised on its ruins.

He asserts that the Tabernacle had a sloping roof; that the middle bar (Exod. xxvi. 28, xxxvi. 33) was its ridge-pole; that the linen and goat-hair curtains did

not hang down the walls, either on the inside or the outside, but, with the skins, formed the roof only, which extended 5 cubits beyond the walls, not only in front and rear, but on both sides.

40 cubits long.

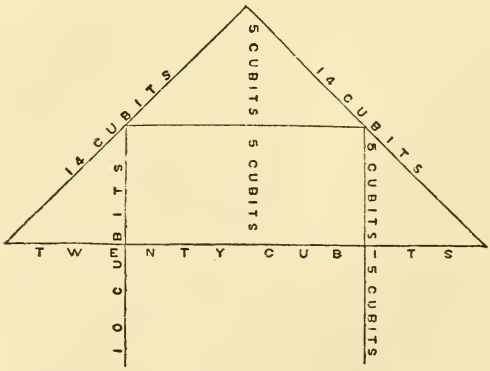
Length of Mr Fergusson's extended roof.

30 cubits.

Length of Tabernacle Framework.

Scale—1-16th of an inch to a cubit.

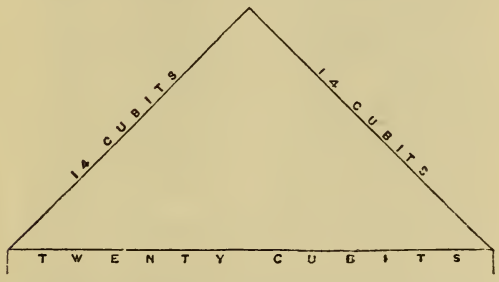
The length of this extended roof is 40 cubits, and the depth of each of its slopes, 14 cubits (together, 28 cubits), being the exact measurement of the cherub curtains, so that its two slopes and the dimensions of the curtains, agree.



Section showing sloping roof; each slope 14 cubits deep.
Scale—1-8th of an inch to a cubit.

There were eleven of the goat-hair curtains, one more

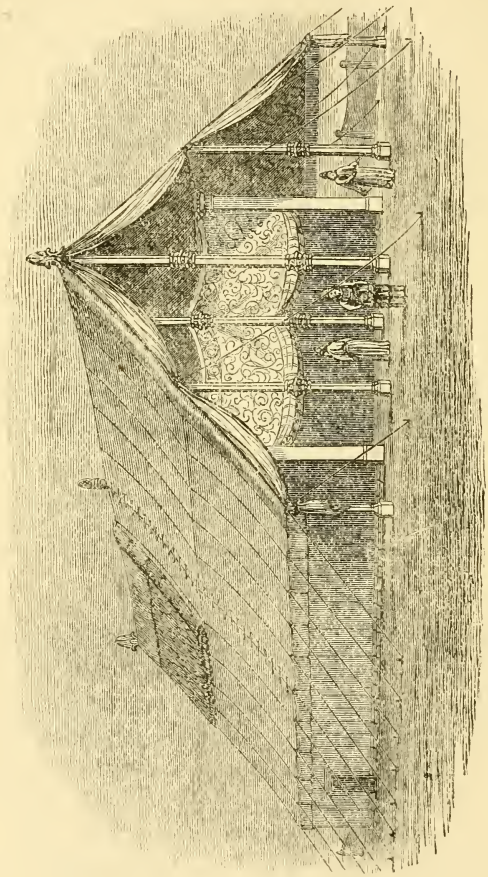
than there were of the fine linen ones. Mr Fergusson says the half (although the text says the whole) of this additional curtain was doubled up in the forefront of the Tabernacle, the other half, about a yard, hanging down as a fringe behind. These curtains were also two cubits longer than the linen ones, and were placed lengthways down the sloping roof, a cubit on the one side, and a cubit on the other side, hanging over the cherub curtains (see diagram). The ridge-pole was



Section showing cubit of goat-hair curtains hanging over cherub curtains, according to Mr Fergusson's roof.

Scale—1-8th of an inch to a cubit.

supported at the east end on the middle pillar at the entrance to the habitation, and at the west end on the middle board, which, he tells us, was raised 5 cubits above its fellows for this purpose (and which, he says, there is nothing to contradict), and also on a pillar situated 5 cubits beyond the west wall, where, he informs us, there "was at least one pillar; there may have been five." Only half of the curtains, Mr Fergusson informs us, were used within; the other half, on the outside, formed the ceiling of verandahs on every side



MR FERGUSSON'S TABERNACLE AS RESTORED.

of the erection. The front verandah, not being enclosed, constituted the porch; and the side and back ones, probably being enclosed, were used as cloisters for the priests.

Such, then, is a brief outline of Mr Fergusson's proposed restoration of the Tabernacle; and we shall now apply to it the test of Scripture, and especially so, as he maintains that it is in strict conformity with every word, and every indication, of the sacred text.

OBJECTIONS TO MR FERGUSSON'S RESTORATION OF THE TABERNACLE.

First, The text does not furnish the ridge-pole. It is easy for Mr Fergusson to say (in order that he may find a pole) "five rows of bars are quite unnecessary, besides being in opposition to the words of the text." Nothing, however, which he advances proves this assertion. Both texts in which the bars are mentioned (Exod. xxvi. 28, xxxvi. 33) plainly teach that there were five bars arranged in so many rows. The middle bar is evidently one of these five, for it is not named till after they are noticed, and then, it is not said, Thou shalt make a middle bar, but, "the middle bar in the midst of the boards shall reach from end to end." As to five rows being unnecessary, we have only to say, that if one row tended to compact the boards, five rows would do so more effectually.

Mr Fergusson tries to get Josephus to help him to turn this middle bar into a ridge-pole. He quotes for this purpose the following paragraph: "Every one of the pillars or boards had a ring of gold affixed to its front outwards, into which were inserted bars gilt with gold, each of them five cubits long, and these bound together the boards, the head of one running into another, after the manner of one tenon inserted into another. But for the wall behind, there was only one bar that went through all the boards into which one of the ends of the bars on both sides were inserted" ("Antiquities," iii., 6, § 3). "So far," says Mr Fergusson, "everything seems certain and easily understood." The very reverse, however, is the case.

Any one reading this extract would understand Josephus to say, that each board had only one ring attached to it, and that there was only one row, consisting of five short bars, running along each of the two side walls, and but one bar running along the back wall. Josephus, however, does not say any one of these three things, as any person may see by turning up the passage. Mr Fergusson plainly misquotes the Jewish historian in his laboured effort to give birth to a pole. But, even assuming that the extract was correct, it will not serve his purpose, although, after quoting it, he remarks, "So far, therefore, everything seems certain and easily understood." If at each long side there was only one row, consisting of five short bars, of course there was no necessity for the narrow back wall having a row consisting of five short bars; and hence, Mr Fergusson *makes* Josephus say, quite consistently, "But for the wall

behind there was only one bar;" but then, are we to believe the Scriptures, which say there were five bars for the back wall, or Josephus (as quoted by Mr Fergusson) who says there was *but one?* The placing of these five bars at the narrow back wall completely overturns Mr Fergusson's theory, and proves that there were five bars, arranged in five rows along each of the three walls. But he goes a little further, for, instead of giving the *one bar,* or middle bar, to the back end, as he makes Josephus do, he transports it into the air, and in its upward flight metamorphoses it into a huge ridge-pole!

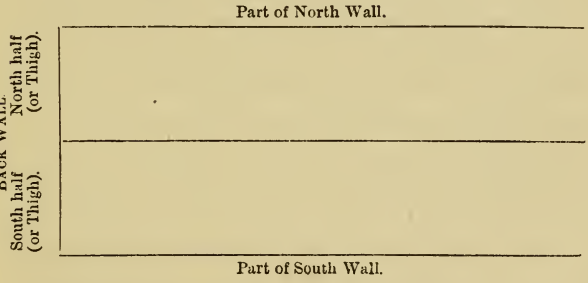
The difficulty of transporting bars forty-five feet long across the wilderness, he thinks is against the supposition of their being that length. But these bars may have consisted each of two or more parts, and yet have been but single bars (see page 28). A fishing-rod may consist of several parts, and yet be but one rod. But, even supposing this had not been the case, would a huge ridge-pole, fifteen feet longer, have been less unwieldy and more easily transported? But we must not forget that he is the parent of the pole, and hence the partiality with which it is treated, as, witness the following passage, in which, while hinting at some of the difficulties connected with it, he diminishes these by reducing the length of his own pole: "No pole could be made stiff enough to bear its own weight and that of the curtains over an extent of forty-five feet without internal supports." Now, the extent of his extended roof is much greater than this, as he tells us elsewhere, and as the woodcut of the south-east view of the Tabernacle

restored shows (page 88). There we see ten curtains, four cubits broad, spread over it, and the ridge-pole extending the whole length of 40 cubits, or 60 feet. We cannot account for Mr Fergusson contradicting himself as well as the text, on any other hypothesis than this, that when he views the supposed difficulties connected with the theories of others, he looks through a powerful magnifier, but when he views those connected with his own creations, he looks through as powerful a diminisher.

Second, The additions to, and alterations made on, the framework by Mr Fergusson, in order to get it to bear up the said ridge-pole, have not a single text, or even hint, in Scripture in their support.

He supports the pole by resting it on the middle door pillar at the east end, on the middle back board (to the stature of which he adds five cubits, that it may answer this purpose), and on a pillar of his own inventing, which he places five cubits behind the back wall,—"there may," he says, "have been five pillars there." What text warrants him to add to the height of any board, or to add one or five pillars to the number of those mentioned in the text? There must have been pillars beyond the back wall, Mr Fergusson tells us, because the Scriptures, in speaking of the back, always speak in the plural, "the two sides westward." If you examine the text, however, you will find that it is not a row of pillars and the six west-end boards that constitute the sides westward, but only the six west-end boards themselves, whatever the meaning may be. The plural seems to be used in a metaphorical sense.

Half of the back wall having traversed the south side of the house, and the other half the north side, seems to be the reason why these six boards are called sides. This view is borne out by the consideration, that in the Hebrew the word translated "sides," as applied to the back wall, is different from that rendered "side" for the north and south walls. In Hebrew, that for the back wall is "thighs." If you draw an imaginary line right up the centre of the ground-plan of the Tabernacle, you will see this illustrated.



The length of Mr Fergusson's extended roof is 40 cubits. Where, then, was the centre door pillar situated? Was it separated from its neighbours, and placed five cubits farther east from the threshold of the sanctuary, that the end of the pole might rest on it, as the woodcut of his Tabernacle restored shows? If so, then it was employed for a different purpose than that which the text states it was made for. Or, were the whole five removed five cubits east? If so, then the hanging that was suspended from them would be a door, not to the sanctuary, but to that of the assumed porch. Or,

if the five pillars were situated where the Bible places them, then the middle one could not afford a rest to the end of the ridge-pole; yet in the woodcut it is made to do so. We apprehend he is shut up to the necessity of placing an additional pillar—perhaps five—at the east end as well as at the west end.

The middle board being raised five cubits, besides being unscriptural, has a burden imposed upon it out of all proportion to that which its fellows had to bear, yet its socket was of the same weight as theirs. But he may reply—Perhaps a few talents of silver were added to it. It would be as Scriptural to add five talents to a socket, as five cubits to the height of a board.

Third, It is extremely unlikely that half of the cherub curtains only were displayed within the sanctuary.

Mr Fergusson places only the half of the beautiful cherub curtains within the sanctuary; the other half he disposes of on the outside, and which, he says, formed verandahs on every side. The front, not being enclosed, is the porch; the back and side ones he would fain believe were enclosed, and accordingly he encloses them with boards (see woodcut, page 88), thus more than doubling the number of boards mentioned in the text. That at least the back verandah was enclosed, he says, must have been the case, as this "back place is called *Mishcan,* or the 'dwelling,' as distinguished from *ohel,* or the 'tent,' which applies to the whole structure." This certainly is a great mistake. No back verandah, or back place, at the outside of the sanctuary, is either mentioned or called *Mishcan* in the text. It is the cherub curtains as a whole that are so called (Exod.

xxvi. 1, 7, 12, 13, xxxv. 11, xxxvi. 13; Num. iii. 25-36). And why are these beautiful cherub curtains called the Tabernacle or dwelling? Because they went to form cloisters for the priests to dwell in? Surely not. That would be to exalt the servant above his master; but they were evidently so named because they were everywhere visible within—on the roof above, and on all the walls; and thus pre-eminently constituted the dwelling-place of Israel's Divine King.

Turn to the third chapter of 2d Chronicles, and in imagination enter the Temple, which was made after the model of the Tabernacle, and what do you behold? Look up, the ceiling is adorned with cherubs. Look at the walls on both sides, cherubs there too. Behold the vail before you, all over with the same symbolic figures. Enter the Tabernacle and view it as we have disposed of the curtains, and you will see that ceiling, walls, and vail, as far as these mystic figures are concerned, correspond with those of the Temple.

Mr Fergusson says, "The only tangible reason for supposing that the sides were enclosed is, that the Temple of Solomon was surrounded on all sides but the front by a range of small cells five cubits wide, in which the priests resided who were specially attached to the service of the Temple." It can easily be shown that this is a very untangible reason, and that all the indications of the Scriptures are against the supposition. The tents of the Tabernacle priests were situated close by, even before the door of the court, and the space between their tents and the Tabernacle was considered holy ground, so that their dwellings were, in a sense, within

the sacred enclosures; hence there was no necessity for cloisters being made for them against the sides of the Tabernacle. But further, some of the purposes the Temple cloisters served, such as being places for the priests robing and unrobing, and for eating the portions of the sacrifices that fell to their lot (Ezek. xlii. 13, 14), the Holy Place in the Tabernacle served like purposes (Lev. xvi. 23), proving beyond a doubt that there were no enclosed places at the sides of the Tabernacle.

Mr Fergusson is shut up to the necessity of inventing cloisters for the Tabernacle, as his extended sloping roof cannot do without their enclosing boards. It was impossible for a cubit of goat-hair curtains on the one side, and a cubit on the other side (Exod. xxvi. 13), to hang over the soft linen curtains (according to his disposition of them) which had no bars or hard substance at their termination, and hence he doubles the number of boards mentioned in the text, in order to suit his extended roof, and that "the cubit of goats' hair curtains on each side" might have something to hang over and against.

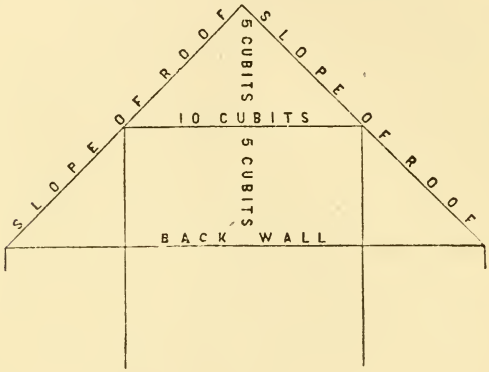
Fourth, The difficulty arising out of the apparent discrepancy between the dimensions of the framework and those of the curtains is not solved by the sloping roof.

Mr Fergusson makes very short work of the opinions of those who differ from him, when he supposes the text will not bear them out, by remarking that this or that arrangement "is in direct opposition to the words of Scripture." Is it not strange, then, that with such professed reverence for the sacred text, he should take

such liberty with it himself—as adding five cubits to the stature of a board, transforming a bar into a ridge-pole, placing a pillar (perhaps five) beyond the back wall, giving to the Tabernacle a porch and verandahs, and enclosing the latter with boards? All this is not strange at all, if we put faith in him, for he tells us that he takes all these liberties "in strict conformity with every word and every indication of the sacred text." If he treats the sacred text in this manner, may not any other restorer do the same, and add one, five, or ten cubits to one, two, three, or more boards, or add five, ten, or twenty to the number of pillars, or transform a bar into a pillar or something else, or lay a burden on a part which it was never designed to bear, and then say that he takes all these liberties in strict conformity "with every word and every indication of the sacred text?" But Mr Fergusson will not allow this; he will suffer no one to vary even a single letter from the text, or make any alteration whatever that deviates a hair's-breadth from its indications. These are privileges he reserves for himself alone.

The greatest wonder of all is, that notwithstanding all his alterations, additions, and transformations, and contradictions of the text, he has not succeeded in getting the dimensions of the curtains to agree with those of even his own sloping-roofed Tabernacle. According to his own showing, the curtains are entirely used up by the two slopes of his roof, not a rag is left to cover the open space at the back, forming a triangle which has a base measuring 20 cubits, and a depth from the apex to the centre of the base of 10 cubits. The

reach, also, from the top of the back boards to the top of the ceiling is 5 cubits. Would the rain and snow, with which Mr Fergusson batters down the flat-roofed Tabernacle, not drift through these great open apertures into the interior, even into the Holy of Holies ?



Whatever, then, may be the difficulties connected with a flat-roofed Tabernacle, they are infinitesimal in comparison with those of this sloping-roofed one.

CHAPTER VII.

THE DEAN OF CANTERBURY AND PROFESSOR MILLIGAN ON THE TABERNACLE.

SOME may be of opinion that too much has been said about Mr Fergusson's sloping-roofed Tabernacle, but as his long, able, and elaborate article in Smith's "Dictionary of the Bible" is in defence of the Tabernacle having had such a roof, we do not see how we could have sufficiently and satisfactorily replied to it in much fewer words. When an article appears in such a work as the above, and claiming to be written by one who is supposed to be pre-eminently qualified for the task, it sometimes happens that other learned men writing on a similar topic look up to him as an authority, and adopt his views without testing their merits or even taking the trouble to try to understand them. This is exactly what has occurred with respect to Mr Fergusson's "Restoration of the Tabernacle." The Very Reverend R. Payne Smith, D.D., Dean of Canterbury, having read Mr Fergusson's article, gets very confused notions into his head about the structure, and while in this state of mind he writes

an article on the subject in a work in which, if anywhere, we might expect to obtain the latest and best information on Bible themes. The following are a few extracts from his contribution to the "Bible Educator."

Vol. i., p. 80: "Taking the cubit as equal to 18 inches, the ark was 3 feet 9 inches in length, and 2 feet 3 inches in height and breadth. This alone stood in the Holy of Holies, a small chamber 18 feet square."

It was 10 cubits square, and taking the cubit at 18 inches, it was 15 feet and not 18 feet square.

"And always, except on the march, so covered that all was dark within. Into this solemn gloom once in the year the High Priest entered alone."

It is true the Lord said (1 Kings viii. 12), "that He would dwell in the thick darkness," but this was referring to the chamber being entirely without natural or artificial light. This sacred place in the Tabernacle was not "all dark within," for the Lord, by a visible symbol, was enthroned on the mercy-seat, and that symbol was a resplendent light or flame, and would surely shed some light in the throne-room. Neither the light of the sun, nor the seven-fold light of the golden lamp-bearer, shone in this innermost apartment, and as far as they were concerned, it would have been in utter darkness, but it had a more glorious light than either in Him who shone forth from between the cherubim. Surely the region where God manifested His gracious presence, and which was a type of that place where *there is no night*, could be one neither of *darkness* nor of *solemn gloom*.

"The Holy Place," says the Dean, "was of the same

breadth as the Holy of Holies, but twice its length, itself carefully covered over, but lighted with the seven-branched candlestick, and containing also the table of shewbread, the altar of incense, and the altar of burnt-offering."

If all was dark and solemn gloom in the Holy of Holies, it is clear the Dean gives us a superabundance of light in the Holy Place, for besides the seven-fold light of the splendid lamp-bearer, the fire of the brazen altar and that of burning bullocks blazed here. We cannot conceive how the Tabernacle and all that it contained could have been prevented from being burned to the ground.

"These two chambers," says the Dean, "were made of movable boards, 2 feet 3 inches broad, and 15 feet high, fastened to sockets of silver, while over all four coverings were thrown; not lying flat upon them as many have supposed, but supported by a ridge-pole raised 30 feet above the ground in front, and the coverings were so arranged that a passage of 7 feet 6 inches was left between the boards forming the walls of the inner shrines, and the edge of the curtains."

Mr Fergusson invents, as we have seen, boards to rest or take hold of the edge of the curtains; but the Dean does not inform us how he supports the edge of the curtains. He says the ridge-pole was raised above the ground in front. He appears not to understand in the least what he is saying, for he speaks of the pole as if it were a flagstaff. He seems to think it quite unnecessary to tell us in what part of the text we are to find it, and the internal supports which it involves. Mr

Fergusson raises this imaginary pole to a height of 22½ feet (15 cubits) above the ground; but his disciple, Dr Smith, not content with even this high elevation, raises it to a still greater height, even to 30 feet (20 cubits). As we have shown (pp. 97, 98), every inch of the curtains was used up by Mr Fergusson's sloping roof, so that they could not have been nearly long enough for the two slopes of a roof whose ridge-pole was 7½ feet higher than his. In fact, for such a roof there was no more cloth than to suffice for one of its slopes, and for about half of the other one, and to cover the large triangular open space at the back end, there was not even a rag. Mr Fergusson takes the liberty of adding 5 cubits to the stature of the Tabernacle, but the Dean of Canterbury goes a great deal further, for he adds 10 cubits to the height of the sacred structure; and both writers think it quite Scriptural to do so without any warrant whatever from the Bible.

"These coverings," continues the Dean, "were four in number, the first of fine twined linen, of various colours, embroidered with cherubim, and formed into curtains 6 feet wide and 37 feet in length. Over these was a covering of goat-skins, consisting of eleven curtains, each 6 feet wide and 40 feet long."

Seeing that a ridge-pole raised 30 feet above the ground would require a greater extent of curtains than for any other "Restoration of the Tabernacle" that has been designed yet, one would have thought that the restorer would not have diminished the length of the curtains; but this is what the Very Reverend Dean has done. The fine linen curtains were 28 cubits or 42 feet

long—not 37; and the other curtains were not of goat-skin, but of goat-hair, and were 30 cubits or 45 feet long, and not 40 feet as incorrectly stated. No light, but a flood of darkness, is thrown on the Tabernacle by this article in the "Bible Educator." It cannot, perhaps, be better described than in its author's own words—"All is dark and solemn gloom;" a gloom so dense as not to be pierced by even one ray of light.

The Rev. William Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen, after describing the Tabernacle, says at page 42 of the third volume of the "Bible Educator"—"The diagram (p. 41) will sufficiently illustrate what has been said;" and also very properly remarks, "It (the Tabernacle) was all to be executed in strict accordance with the Divine directions, and nothing was to be left to merely human ingenuity or skill;" and yet the diagram which illustrates his observations is, in almost every particular, opposed to the text of Scripture, and is entirely according to *human ingenuity or skill:* (1.) The diagram represents the structure with a ridge-pole, which is a mere human invention, or at best a mere conjecture, for not a single word is said about it or its supports in the text. Although it is one of the most important features in the above diagram, yet the Professor is silent on the point, and remarks, "That directions for the construction of all the parts (of the Tabernacle) are given in the Old Testament with unexampled minuteness, the directions extending not only to its leading parts, but to the smallest particulars—the loops of the curtains, the hooks of the pillars, the rings of the

bars, the cords, and the pins." What about the ridge-pole and its supports? (2.) This imaginary pole in the diagram is raised 10 cubits (15 feet) above the Tabernacle boards, or 20 cubits above the ground. We have already shown conclusively, by diagrams and otherwise, that for a sloping roof supported by a ridge-pole at this elevation, there was not nearly enough of goat-hair curtains for the purpose, not an inch being left over after forming the two slopes, either to enclose the large triangular space above the door hanging, nor of that above the boards at the back end. (3.) Mr Fergusson admits that a ridge-pole involves at least one pillar to support it at each of its extremities, besides other internal supports; but the ridge-pole of the Tabernacle in the "Bible Educator" (vol. iii., p. 41) has no such pillars to bear it up. Of course, the text does not furnish any, nor any other sort of supports whatever. It is difficult to conceive how it could rest on nothing, when it is made to sustain the whole weight of the curtains. (4.) Twelve curtains are represented in the diagram as constituting the slopes of the roof, whereas there were only eleven goat-hair curtains altogether. (5.) While the court is properly represented as twice the length of its breadth, the Tabernacle itself, which was three times its breadth, is represented in the diagram as only about half its proper length. It may make a better picture than if its length had been shown to be three times that of its breadth, but in this and other respects which we have pointed out, the text is not in the least cared for. Everything is left, to use Professor Milligan's own words, "to merely human ingenuity and skill."

Whether our remarks on Mr Fergusson's sloping-roofed Tabernacle, and on other details of the structure, may or may not be of use to general readers, they might not be altogether valueless to learned men and others who are ignorant of these details, and yet lecture and write articles and even books about them. If the Dean of Canterbury, whether he agreed with our views or not, had spent an hour in looking into our little work, he certainly never would have crowded so many blunders together as are to be found on page 80 of volume first of the "Bible Educator."

FROM MODEL. DIAGRAM OF COURT. Scale—4 inches to 100 cubits.

CHAPTER VIII.

THE COURT.

THE court was a double square, 100 cubits long and 50 broad, and surrounded on all sides by pillars, of which there were twenty on the south side, twenty on the north, ten on the west, and ten on the east, in all sixty, or if the corner ones were twice counted, as some suppose, only fifty-six (Exod. xxvii. 9-18, xxxviii. 9, 10). Some are of opinion that the pillars were made entirely of brass, but this could not be the case, as there was not enough of metal. A rod of brass 5 cubits (7½ feet) long (the court pillars were 5 cubits high), and only 2 inches square, weighs 108 lbs. 2 oz., and sixty pillars as thin as this would swallow up every talent of the brass offering. The only question then to be settled regarding the material of the pillars is, were they simply wooden pillars, or wooden pillars overlaid with brass? Exod. xxvii. 10 appears to teach that there was a sense at least in which they were of brass, but we admit that the corresponding passage (Exod. xxxviii. 10), while informing us that the sockets were of brass, is silent regarding the material of

the pillars. Dr Kalisch maintains that the pillars were of wood only, and Exod. xxxviii. 29, 30 (though he does not quote that passage) seems to corroborate his opinion, for in giving an account of what was done with the 70 talents and 2400 shekels of brass, the pillars are not mentioned. We are unable to reconcile our own opinion with it, which is, that the pillars were overlaid with the metal. Our opinion is based, 1*st*, on the text Exod. xxvii. 10, which appears to tell us that the pillars were of brass, and that probably in the sense that they were overlaid with the metal. The altar of burnt offerings is said to have been made of brass, although it was merely overlaid with the metal. 2*d*, The pillars were only half the length of the vail pillars, and were probably proportionately thinner, so that a court socket may have been less than half the weight of a vail pillar one, but say the half, namely, half a talent. The sixty court pillars, and the five for the door of the sanctuary (allowing one talent each for these five) would use up only the half of the seventy talents, and leave thirty-five talents to be disposed of, which would be greatly too much merely for overlaying the altar with, and making its vessels, and the pins of the Tabernacle and the pins of the court. The inference is that the pillars were overlaid with metal, otherwise the quantity of this metal cannot well be accounted for. 3*d*, Analogy. All the other articles made of wood were overlaid with metal, and there seems no sufficient reason to suppose that the court pillars were an exception, especially since they stood in brazen sockets, and their capitals and connecting rods (*fillets*) were overlaid with silver. Pillars with brazen feet and

silver heads were not likely to have plain wooden bodies.

The shape of the pillars is not described, but that they were graceful and ornamental admits of little doubt, for they had capitals, and, as already stated, these were overlaid with silver. The rods from which the hangings were suspended, and which reached from column to column, are said to have been of silver, which must mean that they were overlaid with the precious metal, as there was not nearly enough of it disposable for the purpose of making these rods. The rods of the door pillars of the sanctuary were overlaid with metal (Exod. xxxvi. 38) as well as those of the door of the court (Exod. xxxviii. 19), and evidently this was the case also with the rods under consideration.

Some are of opinion that the rods rested on hooks, which were inserted near the tops of the pillars; some, that they passed through the capitals which were bored for this purpose; and some, that they rested on, and were fixed to, the tops of the capitals, and that the hangings were suspended from them either by hooks, or pins, or nails, and kept down by hooks, or pins, or nails attached to the sockets, as was the case with the vail (Exod. xxvi. 32).

The pillars stood at the distance of about 5 cubits from each other; say *about,* for the twenty pillars at each of the long sides did not admit of twenty, but only of nineteen, intervening spaces—each of which would measure rather more than 5 cubits, but the thickness of the pillars, if $4\frac{1}{2}$ inches, would make up the difference, and make these spaces exactly 5 cubits each.

Allowing the same thickness for the pillars at the west side, the intervening spaces between them would be rather more than 5 cubits, and the spaces between the three pillars at each side of the gate would be rather less.

In measure, the hangings corresponded to the length and breadth of the court, and were 5 cubits high. It is generally supposed that they were a kind of network, admitting of Israelites on the outside of the enclosure witnessing the rites and ceremonies that were performed within. This, however, is mere matter of opinion. The net or cloth for the hangings was made of fine linen. The hanging for the gate of the court differed from the other court hangings. It was of fine twined linen, and embroidered with blue, and purple, and scarlet threads, and resembled the hanging for the door of the sanctuary.

Look for a moment at this court-wall before we leave it. These graceful pillars, like so many sentinels, encompass, and seem to guard, the sacred enclosures. They appear as if in holiday attire; their silvery heads contrast to advantage with their brazen feet and burnished bodies, and these with the snowy whiteness of the hangings and the variegated door; while the Tabernacle, glittering with gold and with its lovely skin-roof, tends still further to enhance the beauty of this wall of columns and fine linen.

The Tabernacle court was the scene of worship. In the centre stood the brazen altar, where the various offerings were received, and the sacrificial victims slain, and their blood poured out, and on which their carcasses, or parts of them, were consumed by fire. There is but

one court spoken of in Exodus, though courts are frequently mentioned in the Psalms as pertaining to the Tabernacle. The reference is sometimes to the Temple, but not always. In Psalms written by David the Tabernacle must be meant, as the Temple was not erected till after his day. Some think that a line of demarcation divided the Tabernacle court at the altar, and that none but priests and Levites were permitted to go beyond it, whilst Israelites bringing sacrifices and offerings might come thus far, but no farther. The court thus divided may have been regarded as two courts. May not the space between the Levitical tents and the Tabernacle court have been regarded as a kind of outer court, where the people might on occasions assemble, and many, through the meshes of the hangings, be spectators of the sacred rites? In the Holy Land, the priests and Levites on duty at the Tabernacle would still require to have their tents or houses around the outside of the court. The people, when bringing offerings, were allowed to enter the court, and approach at least as far as the altar; and doubtless, on other occasions as well, there was no bar to pious Israelites visiting the courts of the Lord's house. It is true the space within the linen walls could not accommodate many worshippers at a time, so that some arrangement would be necessary to prevent overcrowding; but if the space alluded to—the holy ground on the outside of the walls —was regarded as an outer court, a very large assembly might meet there. The Psalms prove that many of God's ancient people loved to visit the courts of the Lord's house, and were encouraged to wait upon Him

there. "Enter into His gates with thanksgiving, and into His courts with praise" (Ps. c.). David's resolution was—"As for me, I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship toward Thy holy Temple" (Tabernacle) (Ps. v. 7). Read also Psalm xxvii. 4, 6, in which the reference is also to the court or courts of the Tabernacle, to worship in which David looked forward with holy resolution, ardent longings, and joyful anticipations. From experience he could predict of all those who sincerely sought God in these courts: "They shall be abundantly satisfied with the fatness of Thy house" (Ps. xxxvi. 8). The pious Israelite's great desire to visit God's house is very strikingly and beautifully described in the eighty-fourth Psalm: "My soul longeth, yea, even fainteth for the courts of the Lord's house; my heart and my flesh crieth out for the living God." Read also Psalms cxvi and cxxxii.

We may learn from the preceding remarks—1*st*, *That there is an intimate connection between the improvement of the means of grace and eminent piety.* David was pre-eminently holy. He was a man "after the Lord's own heart." But he never would have attained this noble distinction, had he not ardently thirsted for the courts of the Lord's house, and diligently improved the opportunities they afforded of worshipping God. Those who would advance in the divine life, and, like the Psalmist, enjoy God's favour, will not attain their object unless they greatly love and diligently improve the services of the sanctuary.

Learn, 2*d*, *That our connection with the Christian*

Church lays us under obligations to improve the privileges it confers. The dispensation of religion in connection with the Tabernacle was one of shadows and types —the one we live under of truth and fulfilment. The high priest who officiated in the court of God's house was only the shadow of the Great High Priest who was to come, and all the bleeding victims that were slain at the altar were but the types of the one great sacrifice that was to be offered up in the fulness of time. Yet pious Israelites so improved their religious privileges as thereby to become meet for the higher privileges of the upper sanctuary. The privileges we enjoy are much greater than those enjoyed by God's ancient people, and consequently increase our responsibility. "Unto whom much is given, of them also much shall be required." It is our peculiar advantage to contemplate a Saviour already come, who has been crucified, buried, raised from the grave, and exalted to the right hand of the Majesty in the heavens, who stands before the throne of God, and as the Great High Priest of His people for ever pleads the efficacy of His own blood which He shed for sinners on Calvary. May we have an ever-deepening sense of the greatness of our privileges, and be enabled so to improve them as to grow in grace, in the knowledge of our Lord and Saviour Jesus Christ, and in meetness for the inheritance of the saints in light.

Learn, 3*d*, *That those who delight in the services of the sanctuary will be admitted to heaven when they die.* Old Testament saints who loved to visit the courts of God's house are now worshippers in the temple not made with hands, and if we through eternity would like

to tread the blessed upper courts, we must while here, in faith, and with holy relish, and ardent love, tread those of God's house on earth. If we are so doing, we have a bright prospect before us, for the same gates that opened to admit our Great High Priest into the new Jerusalem, will open for us too when the time of our departure comes, and we will go in, and from thenceforth serve God day and night in His holy temple for ever and ever.

CHAPTER IX.

THE BRAZEN ALTAR.

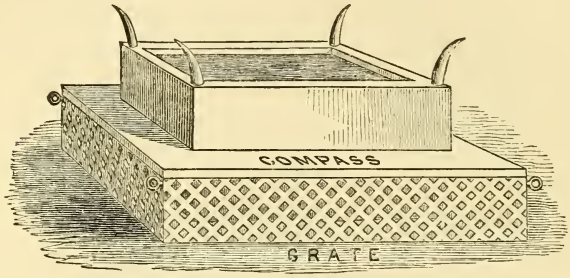
THE Altar of Burnt Offerings stood in the centre of the court, and between the gate and the Tabernacle. It was 5 cubits long, 5 broad, and 3 high (Exod. xxvii. 1-8, xxxviii. 1-7). This altar and its rising projections, of which there was one at each corner, were made of wood and overlaid with brass. These were shaped so as to resemble horns, which was the name they bore.

The compass, probably, was a rim or border encircling the upper part of the altar (see view of altar, p. 116) less ornate, perhaps, than those of the ark, incense altar, and shewbread table. Without something of the kind, the brazen altar would have had a plainness and want of finish about it not in keeping with the rest of the sacred furniture. The grate of network was under the compass, extending, in our opinion, like a shelf or platform from the middle of the altar on the outside, and suitable for the priests standing on when offering up sacrifices (see view of altar). Ashes falling accidentally off the altar would escape through the network, while fuel and

FROM MODEL. THE BRAZEN ALTAR. Scale—½ inch to a cubit.

pieces of sacrifices would be caught. The altar itself *had no rings,* but the grate had four, one at each of its corners (see view of altar), and it was through these that the staves passed by which the altar (not the grate merely) was carried (see Exod. xxvii. 1-8, xxxviii. 1-7). This could not have been the case had the grate (as some suppose) formed the surface. Some are of opinion that the grate was suspended halfway down in the inside of the altar, that the rings of the grate passed through holes in the altar to the outside, and that the rings so placed not only served as places for the staves to pass through, but also to sustain the grate in its place. But any one may see that the fire, so far down in the hollow of the altar, would have been entirely unsuitable for the purpose for which it was required; and further, that the fire would have burnt the sides of the altar, which in the inside were not overlaid with brass. The text merely says, referring to the outside, "Thou shalt overlay it with brass" (Exod. xxvii. 2), whereas when both outside and inside of any article was to be covered with metal, the text distinctly says, "Within and without shall thou overlay it" (Exod. xxv. 11). Earth, therefore, of which the hollow of the altar must have been filled, would form the surface on which the fire burnt. Fr. von Meyer is substantially of our opinion, although we were not aware of this fact till shortly before publishing the third edition of our work. He, however, considers that the compass was the shelf or platform, and that the grate of network was its support, being placed under it and parallel with its outer edge, and of course reaching to the ground. According to this plan, the under half

of the altar (including the compass and the grate) was broader than the upper half. The following woodcut shows our own model altar, with the compass and grate placed according to Fr. von Meyer's opinion.



The platform, whether it was the compass or the grating, being at the distance of only $2\frac{1}{4}$ feet from the ground, a very gentle slope of earth could easily have led up to it at one of the sides.

Before leaving one place of encampment for another, the ashes and the fire were removed—the former cast away, and the latter probably placed in a fire-pan, for the purpose of being transported. A cloth of purple was then spread over the top of the altar, and not unlikely fixed to the horns. On this the various vessels connected with the altar were placed, and then a covering of badgers' skin spread over them. When all was ready for starting, the massive brazen framework was raised, and borne away by its bearers, the earth only being left behind.

The utensils of the altar were all made of brass. Their varied uses are obvious. The pans for receiving

and removing the ashes to a clean place (Lev. iv. 12); the shovels for scraping the ashes together and placing them in the pans; the basins for holding the blood of the animals sacrificed; flesh-hooks, for keeping the sacrifices in proper position on the fire, lifting up portions that might fall off, and retaining them on the altar. Fire-pans were probably used for holding the fire when the surface of the altar was being cleaned, and also for transporting it when the Israelites were on the march. The fire was kindled supernaturally (Lev. ix. 24); and the Divine command was, "The fire shall ever be burning; it shall never go out."

Reconciliation was made upon the altar (Lev. viii. 15). This was effected by the priests, who sprinkled upon it the blood of the atoning victims, and also put their carcasses, or certain pieces of them, on the fire to be consumed. Here, day by day, continually new victims were slain, fresh blood was poured out, and the fire, which ever cried give, give, was fed. The blood shed, and poured out before and sprinkled upon the altar, was an atonement for the sins of the people. The death of the victim signified that the offerer deserved to die for his transgressions, and that its life was substituted and accepted for his. The burning of it signified the punishment due to sin. This was the appointed means of propitiating Jehovah; in other words, of procuring remission of sins, averting deserved wrath, such as the plague or other judgments, and securing to the people of Israel the continuance of the privileges and blessings which they enjoyed.

These, which were mainly temporal in their nature,

were participated in by all Israel, but pious Israelites were more highly favoured, for they were partakers not only of temporal, but of spiritual and eternal blessings. And we believe that many, if not all, of those who were Israelites indeed, had glimpses more or less distinct through the altar and the sacrifices of the coming Messiah.

The brazen altar was a type of the cross—the wondrous cross on which the Prince of Glory died. He, the one great sacrifice for sin, was offered up on it. As reconciliation was made upon the altar, so the end of all the sacrifices was attained by that which was presented on the cross. "And (having made peace through the blood of His cross) by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled" (Col. i. 20, 21). See, in the blood shed at and sprinkled upon the altar, the type of that blood which cleanseth from sin, and in the lamb that was slain and offered upon it every morning and evening, "The Lamb of God, slain from the foundation of the world." Yea! in every bleeding victim, see that one great sacrifice: "Him who was once offered to bear the sins of many." And see in the priests who served at the altar, Him who, in the fulness of time, offered Himself. Christ is both Priest and Sacrifice. No priest but Himself could have ministered at this altar, and no victim but Himself could have bled and died on it for the sins of a world. The brazen altar, and the varied sacrifices which were offered on it, had

no meaning, if they did not typify Christ. The blood of the sin offerings was sprinkled on the altar's horns, which were symbols of power, protection, and salvation.

The altar was sometimes used as a place of sanctuary, where certain transgressors (such as those who had sinned ignorantly) were shielded by Divine authority from the punishment to which their sins had made them liable. Others—to whom the law did not regard it as a refuge—sometimes fled to it in the vain hope of escaping the desert of their sin. Thither, you remember, Adonijah fled from the wrath of Solomon, and laid hold on the horns of the altar, and continued there until he received the king's pardon (1 Kings i. 50-53). Thither, also, fled the wicked and treacherous Joab, and laid hold of the same horns, but they availed him not, for he was slain there by the king's command (1 Kings ii. 28-34). But blessed be God, there is an altar, that will prove a sanctuary to every sinner, however vile and wicked, that flees to it. No sooner are its horns, the outstretched arms of Him who bled and died on it for the chief of sinners, grasped by faith, than the penitent clinging one receives the King's pardon, hears a voice coming down from the excellent glory, saying, "I, even I, am He who blotteth out thy transgressions."

Blessed Jesus, when to Thy cross we flee, and by faith lay hold on Thee, we are safe. The thunders of God's wrath may roll over our heads, and the lightnings of His vengeance flash all around us; our sins, like mountains may rise up before us, and the law may cry for vengeance; and devils and wicked men may unite

for our destruction,—but none of these things can move us, harm us, or endanger our safety, while in our arms we hold Thee, blessed Jesus! Have you, dear friend, fled to this stronghold and laid hold of these horns of salvation? If not, you are safe nowhere else. If you would escape the desert of sin, the wrath and curse of God, flee now to Christ, and by faith lay hold of Him!

The altar was a very conspicuous object in the court. It stood in the centre, and on entering, was right before the worshipper, who could not fail to be impressed with its square and massive form, its bright and blood-stained exterior, its blazing and smoking fire, and its white-robed and ministering priests. If the type of the crucifixion was so very conspicuous in the court, how much more so should the crucified Christ Himself be in the New Testament Church. As the pious Hebrew on entering the gate leading to the sacred precincts could not miss seeing the brazen altar, so believers when visiting the house of God, should ever behold Jesus as its greatest attraction. The minister who does not make the cross the grand theme of his preaching, need not expect to lead sinners to the Saviour. As the altar was the most prominent of the holy vessels in the Tabernacle court, and as the cross is the principal object held up by faithful servants of God in the Christian sanctuary, and around which the thoughts and affections of His people cluster, so Christ will be the chief attraction of the New Jerusalem, and if we are among the number of His saints, its gates will open to admit us when we die, and as we enter, we will behold right before us, and in the very midst, heaven's greatest and grandest sight, for

the first scene that will burst upon our wondering and admiring gaze will be "the Lamb that once was slain;" and the first wave of celestial melody that will greet our ears and transport our hearts, will be that of praises to Him who loved us, and washed us from our sins in His own blood.

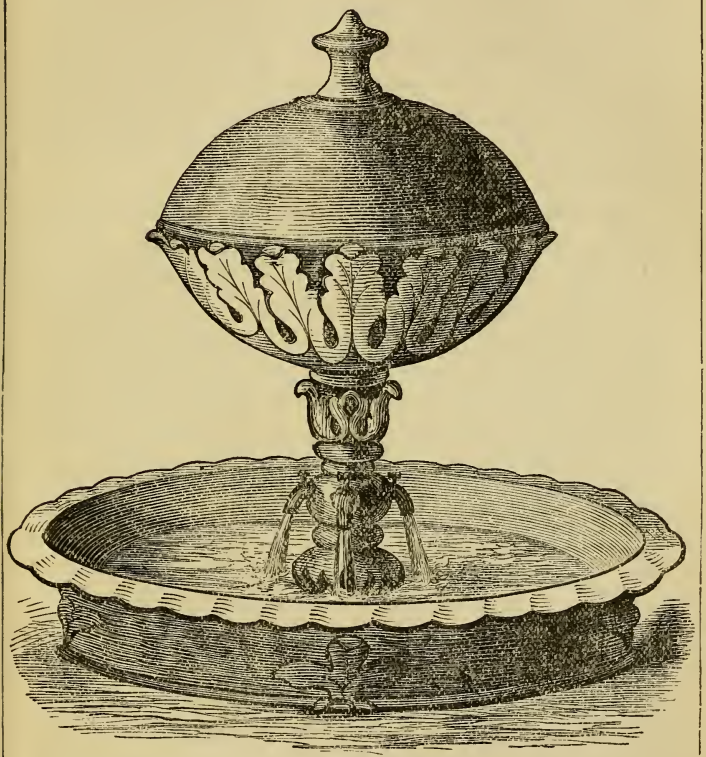
CHAPTER X.

THE LAVER.

THE Laver stood in the court, between the brazen altar and the door of the Tabernacle (Exod. xl. 7). The size is not mentioned, but it must have been large, as a considerable quantity of water was required daily for various purposes connected with the Tabernacle service. Its form is not described, but

No. 1.

most likely it was of a roundish shape (see view of laver, No. 1). The foot is spoken of as distinct from



No. 2.

the body, as, "The laver and his foot" (Exod. xxxviii. 8); probably, it was separable—one object of which might be to render it more easily carried. Some are of opinion that the foot was hollow, and that the water was drawn from it by cranes; others are of opinion, that the foot was a kind of flat saucer-like shaped basin, which received its supply of water, as needed, from the laver, which it supported by a shaft arising out of its centre (see view of laver, No. 2).

The laver, whatever may have been its size or shape, was, no doubt, a beautiful and conspicuous object. It was made of the brazen mirrors of the women who assembled at the door of the Tabernacle (Exod. xxxviii. 8). The reason why the laver was made of these was, probably, because of the metal being brighter, and of a superior quality to the rest of the brass that was brought as an offering, and consequently, it may have served the purpose of a mirror to the priests, as well as that of a vessel to hold water for them to wash in. The laver is a striking memorial of the self-denying liberality of these pious women, who seem to have given regular attendance in the court of the Lord's house, and probably rendered such services there as they were better qualified to perform than men. The use of the laver was to hold water with which parts of the sacrifices were washed, and also for the priests to wash their hands and feet with before serving at the altar or entering the sanctuary. The penalty for disobedience was death: "When they go into the Tabernacle of the congregation they shall wash with water, that they die not, or when they come near the altar to minister, to burn offering

made by fire unto the Lord" (Exod. xxx. 20, 21). This washing, doubtless, pointed to the unsullied holiness of God, to the pollution of sin, and to the purity of heart necessary in those who would render acceptable worship. If the neglect of the mere outward symbol of purity—the washing of the hands and feet with water—was punishable with death, how hateful must an impure heart be in the sight of Him who is of purer eyes than to behold iniquity! The priests required to draw near God, not only with clean hands and feet, but with a pure heart. No worship, rendered by any one, can be pleasing to the Holy One of Israel, however clean the hands, if the heart be polluted.

Washing with water is frequently mentioned in the New Testament (Eph. v. 26; John iii. 3-5; Heb. x. 22), but in every instance it is unmistakably evident that it is the cleansing of the soul from the defilement of sin that is to be understood. How shall we become the subjects of this inward purification? Believers are sanctified through the word (John xv. 3, xvii. 17): Christ's prayer to His Father for His people is, "Sanctify them through Thy truth: Thy word is truth." "Christ died," we are told, "that He might redeem us from all iniquity and purify to Himself a peculiar people;" and the saints in heaven are said to have washed their robes and made them white in the blood of the Lamb; but we must not forget that it is the Holy Spirit that takes of the things of Christ and shows them to us, that it is He who makes the truth effectual both for the conversion of sinners and the sanctification of believers, and that it is He who is peculiarly associated in the Scriptures

with the cleansing of the soul (1 Cor. vi. 11; Titus iii. 5). The brazen altar typically pointed to the atoning work of Christ, and the laver to the sanctifying work of the Holy Spirit. If the brazen altar shows us that the guilt of sin can be cancelled by the blood of Christ alone, the laver no less significantly teaches that the defilement of sin can be washed away by no other agency than that of the Holy Spirit.

"'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part,
And new-create the whole."

In order to be saved we need not only to be cleansed from the guilt, but also from the pollution, of sin—not only to receive forgiveness of sins, but also to be cleansed inwardly "by the washing of regeneration and renewing of the Holy Ghost." Let us ever remember that in the salvation of the soul these two—the altar and the laver—can never be separated, for there can be no deliverance from the guilt of sin, apart from purity of heart and holiness of life. The voice we hear from the altar is, "Without shedding of blood is no remission." Let us also hear and give heed to the voice that comes from the laver saying, "Without holiness no man shall see the Lord." May your daily prayer to both God the Father and God the Son be to send you the Holy Spirit, so that with David you may be enabled to say, "I will wash my hands in innocency, so will I compass Thine altar, O God!"

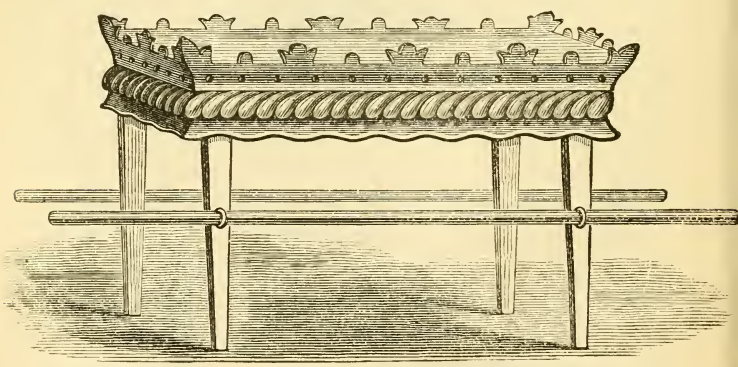
The priests, without washing, dared not, on penalty of death, enter the house made with hands, and none

but those who have been cleansed by the washing (laver) of regeneration, and renewing of the Holy Ghost, will ever enter into the one "not made with hands," where all the ransomed are kings and priests unto God for ever and ever.

CHAPTER XI.

TABLE OF SHEWBREAD.

THE Golden Table which stood on the right-hand or north side of the Holy Place (Exod. xxvi. 35), was 2 cubits long, 1 broad, and $1\frac{1}{2}$ high (Exod. xxv. 23-30, xxxvii. 10-16). It was made of wood, overlaid with gold, and was encircled



FROM MODEL. TABLE OF SHEWBREAD. Scale—1 inch to a cubit.

by a crown or ornamental rim of gold, that may have served as a guard to prevent articles from falling off.

The legs were united, and the framework compacted by a one-handbreadth border, having, probably, around its under edge a crown of gold, which may have corresponded with that around the top of the table. The four rings, through which the staves passed, were placed at the four corners over against the border. There were several utensils connected with this table, all made of gold, but the purposes they served are not mentioned. The dishes are supposed to have been plates on which the shewbread was placed; the bowls, for holding wine, which was poured out as libations in the Holy Place; the spoons or cups, for holding the frankincense, which was set on each pile of bread; and the covers, for covering the bowls, and perhaps also for passing over the bread and the frankincense.

The bread was made of fine flour (Lev. xxiv. 5-9), and was unleavened. Twelve cakes, in piles of six each, always stood on the table; hence it was called the perpetual bread. It was also named the bread arranged in order, the meaning of which is obvious. Its more significant name we will notice presently. On the top of each pile was placed frankincense, probably in the cups we have spoken of. It is thought by some that this frankincense was burned once a week, when the bread was being renewed; and by others that it was ever burning, which does not appear very likely, as the quantity consumed would be very great; but there may have been some means by which it was very slowly consumed, and kept always burning; in that case the Holy Place would be ever fragrant. The bread was called the "shewbread" (Hebrew, "*bread of faces*," or

"*presence bread*") because it was before the symbol of God's presence—the vail only intervening. The bread was renewed every Sabbath by fresh loaves; those which were removed belonged to the priests, and could be eaten only by them, and in the Holy Place and nowhere else. All thank offerings were holy—this one was peculiarly so: "It is most holy unto Him of the offerings made by fire" (Lev. xxiv. 9). Only the shewbread and the incense offerings were presented in the Holy Place; all the other offerings were brought to the brazen altar in the court. The ceremonies connected with all the sacrifices were soon over, except in the case of the shewbread, which was a ceaseless offering. The bread was ever on the table before the Lord. It is said to be made by "fire," as the frankincense, which was burned, constituted one and the same offering.

As far as the shewbread is considered merely in the light of a peace or thank offering there is no difficulty concerning it; but the reason of its being placed on a table in the Holy Place is not so easily understood. Probably, as the "Tabernacle" was the residence of Israel's Divine King, the idea of a palace was thereby, along with the other arrangements, carried out. Thus, the ark or throne, the golden candlestick, the incense altar, the shewbread table, with its bread and wine, may have been regarded as the requisite furniture and provisions, and the priests as the servants who waited upon the King, and mediated between him and the people. The Israelites, represented by the twelve loaves, acknowledged their dependence on God as the giver of the staff of life, and evinced their gratitude in giving Him part of

what they owed solely to His bounty. The shewbread, ever lying on the table, was thus a constant memorial of God's goodness, in providing for the nourishment of His people.

We are as much indebted to the Great Giver for the staff of life, and for all other temporal blessings, as the Israelites were; and it is our duty, as much as it was theirs, to testify our gratitude by offering Him part of what He has given us, not that He stands personally in need of our gifts any more than He stood in need of the shewbread, but that His poor saints, and His cause or church in the world, may be benefited thereby; and that our own gratitude, and sense of dependence on Him for all temporal, as well as spiritual blessings, may be kept ever alive within us: "To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

Some are of opinion that the shewbread was a figure of Christ. Whether it was or not, it is true that bread is a striking emblem of Him, and He Himself says, "I am the bread of life." May we feed by faith on Him, and our souls will be nourished unto eternal life. May our prayer be—"Lord, evermore give us this bread." Some regard the bread and wine as representing the spiritual nourishment which may be obtained in the ordinances of the New Testament Church. It is true, only the priests were permitted to eat the shewbread; but genuine believers are a royal priesthood, and they are all invited to sit at the New Testament table, and partake of its manifold blessings. "Eat ye that which is good, and let your soul delight itself in fatness."

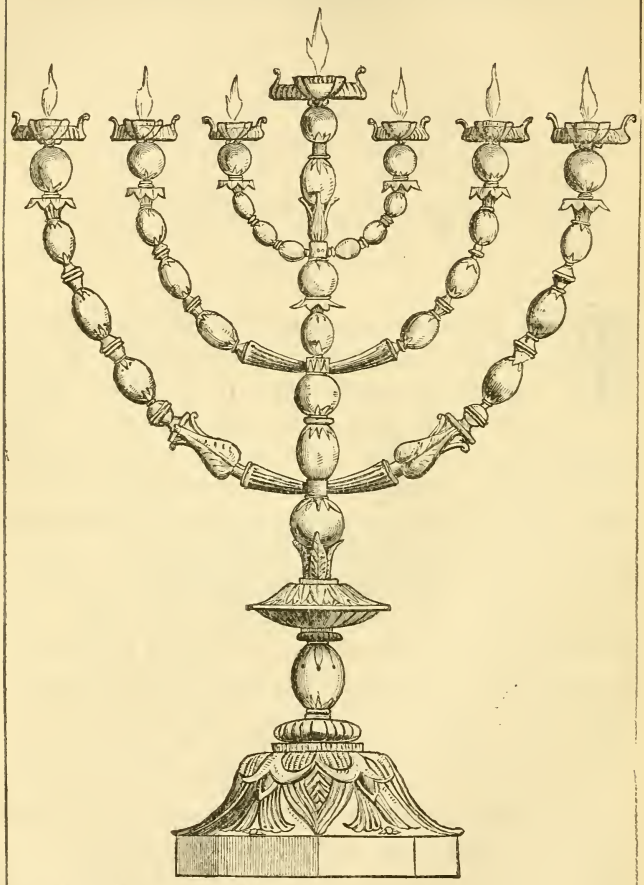
May not the golden table point to the abundant supply of good things prepared in the heavenly temple, for all those whom Christ will make kings and priests unto God for ever? There a table is spread before His face, that is continually furnished with new wine and heavenly manna, with which the ransomed of the Lord will be refreshed, and made glad: "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

CHAPTER XII.

THE GOLDEN CANDLESTICK.

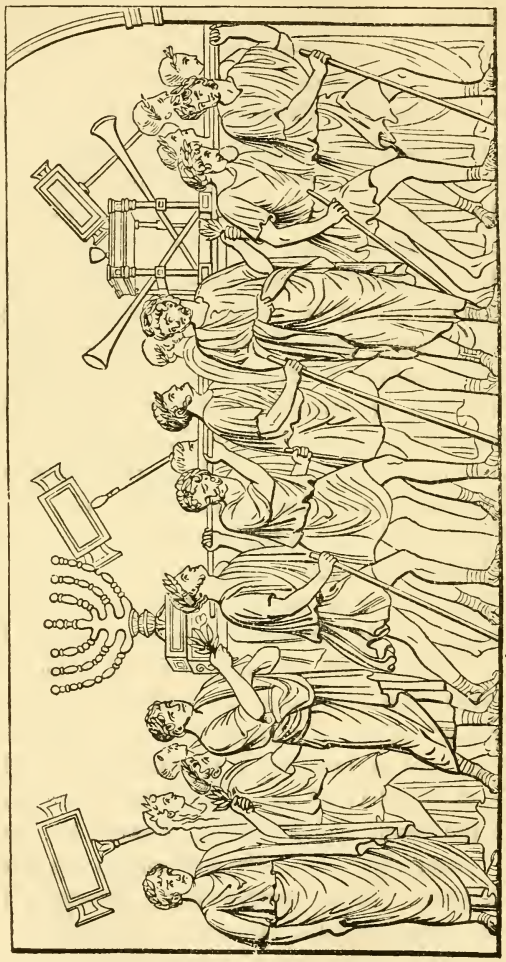
(Lamp-Bearer.)

THE Candlestick stood on the left-hand or south side (Exod. xl. 24) of the Holy Place. It and its utensils were made of a talent (Exod. xxv. 39) of pure gold, equal to 1500 oz. This quantity of the precious metal, at the present day, is worth £6300. A talent of gold, however, forms but a small block, and the probability is that the lamp-bearer was hollow, and from about 3 to 5 feet high. It consisted of a base and shaft with three branches (Exod. xxv. 31), like arms, extending from each side. The workmanship was very chaste and highly ornamental, the decorations consisting of bowls, knops, and flowers. The bowls were almond-shaped (ver. 33), of which there were three (ver. 33) on each of the arms, and four (ver. 34) on the shaft. The knops were roundish in shape, like an orange or pomegranate. The knops probably occupied the corresponding position in the candlestick that capitals do in pillars; and, as there was only one knop to a branch, it would constitute the head



FROM MODEL. THE GOLDEN CANDLESTICK.

of the branch, and be so shaped as to suit it to hold or fix a lamp on. There were, however, four (ver. 34) knops mentioned in connection with the shaft—three of which occupy positions different from what could be found on the branches, showing that there was only one knop to each of the six branches. The position on the shaft for three of its four knops, is below the places where the three pairs of branches emerge, and the purpose the knops there seem to serve is to bear them up. The first, or undermost knop, would thus be the capital of the first division of the shaft or pillar bearing up the first or undermost pair of branches; the second knop would be the capital of the second division bearing up the second pair of branches; the third knop would be the capital of the third division bearing up the third pair of branches; and the fourth knop the capital at the top of the shaft, and, like those at the end of each branch, so formed, as already mentioned, as to hold a lamp—the shaft or stem being thus a kind of compound pillar. Some, however, maintain that each branch had three knops, and, in favour of this view, quote Exod. xxv. 34: "And in the candlestick (shaft) shall be four bowls, made like unto almonds, with their knops and their flowers." From this they seek to show, that though one knop only is mentioned in connection with the branches, it is to be understood, from the above passage, that all the bowls had knops and flowers, but the two "theirs" should be "its"—the pronoun being singular in the Hebrew. In the corresponding passage in Exod. xxxvii. 20 (*Eng. ver.*), the pronoun, as it ought to be, is in the singular, so that "its knops and its flowers" refer



BAS-RELIEF FROM THE ARCH OF TITUS, SHOWING THE GOLDEN CANDLESTICK AND TABLE OF SHEWBREAD.

to the shaft, and not to the bowls; and, consequently, the above passages, while they show that the shaft or stem had more knops than one, by no means prove that the branches had more than one each.

We have no hint to guide us as to the kind of flowers which were imitated in the decorations. As they were evidently connected with the knops, and placed beside them, they were the same in number, viz., one for each arm, and four for the stem.

On the Arch of Titus at Rome are represented the spoils taken from Jerusalem, amongst which appear the table of shewbread and the golden candlestick; but it should be borne in mind, that these were not those of the Tabernacle, though they may have resembled them, but of the Herodian Temple. Figures of birds and other creatures appear on the base of the candlestick, but this is accounted for on the supposition that the Romans removed the old base and substituted a new one.

The oil which supplied the lamps was pure oil, obtained from olives which were not ground in a mill, but beaten in a mortar, to render the oil finer than it could be by the former mode of grinding.

It is difficult to understand from the various passages bearing on the subject, whether the lamps burned both day and night, or only during the night,—some passages apparently favouring the one view, and some the other, thus, "To cause the lamp to burn always" (Exod. xxvii. 20); and, "Command the children of Israel, that they bring unto thee pure olive-oil, beaten for the light, to cause the lamps to burn continually" (Lev. xxiv. 2).

These passages seem to teach that the lamps burned

both day and night. If they do not teach that, the meaning must be, that "continual" and "always" signify at regular intervals, as in the case of some ordinances and offerings which are called perpetual, though occurring only at intervals. The other view, that they burned only during the night, seems to be supported by, "Aaron and his sons shall order it from evening to morning" (Exod. xxvii. 21); "And Aaron shall burn thereon (the golden altar) sweet incense every morning, when he dresseth the lamps" (Exod. xxx. 7, 8). From these texts it would appear that the lamps burned only during the night. If they were not intended to teach that, the meaning must be, that the lamps were dressed in the morning, probably, one after another, not necessitating more than one being extinguished at a time, and, after being dressed and lighted, burned during the day, the lamps receiving such further attention in the evening as admitted of their burning till the morning. As there were no windows in the Tabernacle, and the priests had duties to perform during the day in the Holy Place, it is almost certain that the lamps burned always.

This splendid lamp-stand, as we have seen, was made of the purest gold, and was never suffered to become dim, but was kept spotlessly clean by the priests, while its seven lamps were fed with the very finest olive-oil. Its graceful shape and beautiful ornaments, and resplendent brightness shining clear as a mirror, with its seven soft clear brilliant lights, must have rendered it a most striking and imposing object.

With oil, which was a symbol of the Holy Spirit,

priests and kings were anointed, but all true believers have the Holy Spirit Himself poured out upon them. Their bodies are His temple; He is within every believer, as the candlestick was within the sanctuary, a source of light and life and comfort. He is also in the Church; all its true light is from Him, and the light emanating from Him, as the number seven indicates, is sufficient, perfect, complete; nothing more is needed in order to the purity, righteousness, and glory of the Church. This very number is expressly applied to the Spirit, and one cannot help thinking that the reference is to the seven lamps of the golden candlestick. "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne" (Rev. i. 4).

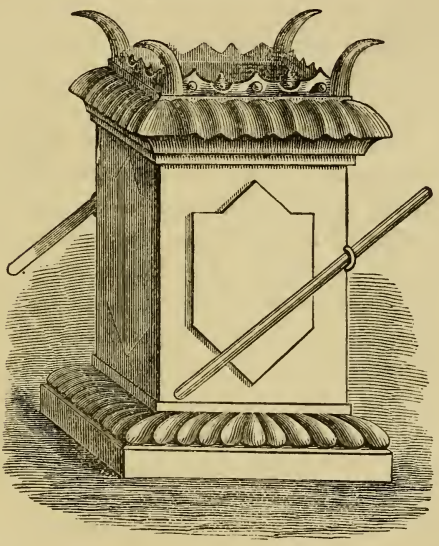
As the first apartment in the Tabernacle was illuminated by the seven-fold light of the candlestick, and as the Church, composed of all genuine believers on earth in every age, is enlightened by the Holy Spirit, so will the Church triumphant in heaven, that great temple not made with hands, be a place of glorious light; and the light shall never go out, it will burn always; so that there shall be no night there; nor sun, nor moon, nor stars shall shine in that happy place, for the glory of God and the Lamb is the light thereof.

CHAPTER XIII.

THE GOLDEN ALTAR.

AT the farther end of the Holy Place, and in the same line with the ark, stood the Golden Altar, the vail, however, intervening between them (Exod. xxx. 6). It was made of wood, and overlaid with gold, and measured 1 cubit long, 1 broad, and 2 high (Exod. xxx. 1-3). There was a rising projection at each of its four corners, similar to those of the brazen altar, and, like them, called horns. The brazen altar, table of shewbread, and the Ark of the Covenant, had each four rings; but the golden altar had only two rings, which, according to the text of the English version, must have been placed at transverse corners; but unless the rings had been situated higher up than in the woodcut, the altar may not have been easily balanced when being transported. The Hebrew word, however, rendered corners in the text, is "ribs," so that the rings may not have been at the corners, but at the sides, and just below the crown; one being in the centre, at one side, and the other in the centre, at the opposite side. It is named the golden altar, though

merely overlaid with the precious metal, to distinguish it from the other altar, which was overlaid with brass. It is also named the altar of incense, as incense alone was offered on it. This was done by Aaron, the high priest, every morning and evening (Exod. xxx. 7, 8).



FROM MODEL. THE GOLDEN ALTAR. Scale—1 inch to a cubit.

Incense was made of various sweet smelling and precious spices, according to Divine directions (Exod. xxx. 34). A similar compound, for any other purpose, was not allowed to be made, and no other but this could be used as incense. When the incense was to be offered, a fire-pan or censer, with live coals from the brazen altar, was put upon the golden altar for burning it. The clouds

of smoke arising from it as it burned was full of perfume, and spread their fragrance all around, penetrating the vail, and reaching even to the throne.

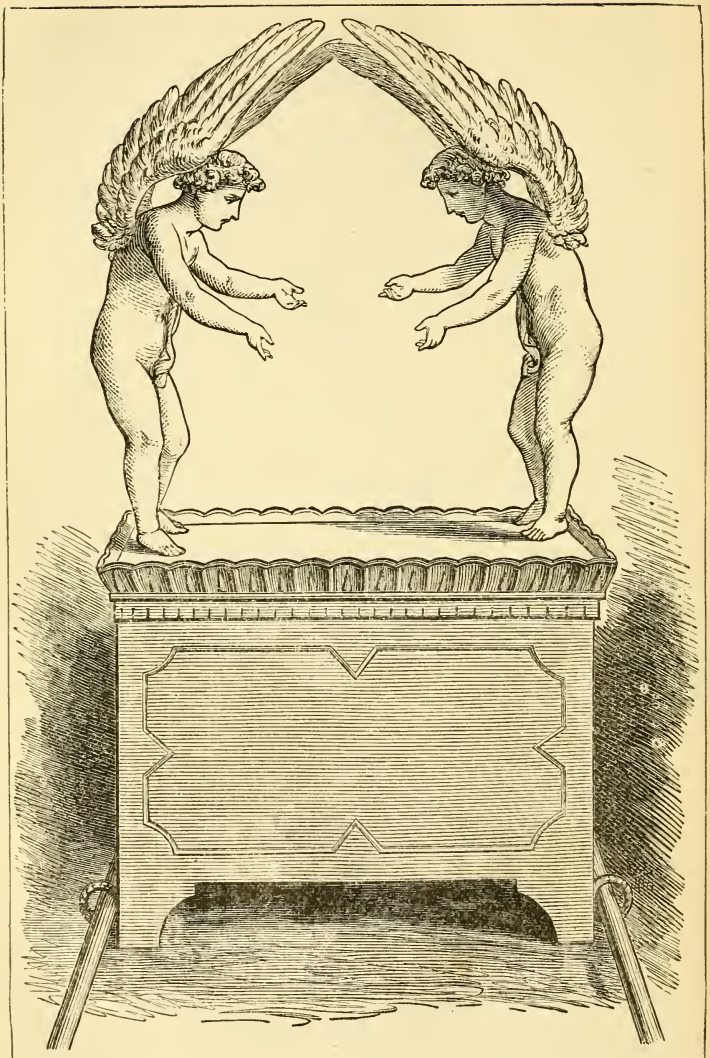
The priest while presenting this offering was the people's intercessor with God, praying for them, and asking Him to hear and answer their petitions; not that incense had any propitiatory significance—the animal sacrifices alone had that. Without propitiation there is no access to God, but then the horns of this altar were sprinkled with atoning blood (Exod. xxx. 10; Lev. xvi. 18), so that it was from a blood-sprinkled altar that the sacred odours arose bearing on their wings Israel's cry for mercy and all needed blessings.

The burning of incense in the Holy Place is regarded as an emblem of prayer. David so employed it: "Let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice" (Ps. cxli. 2). And John, in his vision of heaven, tells us that when he had taken the book, "the four beasts (living creatures) and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours (incense), which are the prayers of saints" (Rev. v. 8). As the sweet fragrance of smoking incense was most agreeable to the senses, so are the prayers of God's children very pleasing and acceptable to Him.

The brazen altar is considered a type of Christ with respect to His atonement, and the golden one a type of Him with respect to the other part of His priestly office—His intercession. Christ not only bled for us on the cross, a sacrifice for our sins, but pleads for us before the heavenly throne. He is our advocate with the

Father. The golden altar was before the ark or throne, the vail, however, being suspended between them; but Christ—and with no intervening vail—is before the throne in heaven. It was from an altar with blood-sprinkled horns that the evening and morning incense ascended, and so when our great High Priest intercedes for us on high, it is on the ground of His atoning sacrifice. See in His pierced hands and feet the blood-sprinkled horns. The very hands He holds up while He pleads on our behalf are those that were once nailed to the accursed tree.

From before the heavenly throne He is now looking down lovingly upon all His believing children, inviting and encouraging them to offer up their prayers, and assuring them that He Himself will present them, and secure for them gracious answers in the bestowal of rich and soul-satisfying blessings. Are you one of His believing children? If so, bend your ear and listen to His voice as it comes rolling down from the golden altar: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."



FROM MODEL. THE ARK OF THE COVENANT. Scale—1 inch to a cubit.

CHAPTER XIV.

THE ARK OF THE COVENANT.

THE first apartment of the Tabernacle was a double square, 20 cubits long and 10 broad. It contained three articles of furniture. On the south side (Exod. xl. 24) stood the golden candlestick; opposite it, on the north side (ver. 22), the shewbread table; and between them, but farther west and close by the vail (ver. 26), the golden altar. These have already been described. Let us now lift the vail and enter the throne-room. It is four-square—10 cubits long, 10 broad, and 10 high. The roof above, and the walls before, behind, and on the right and left hand, are all resplendent with cherubs. Wherever the eye rests it is on these symbolic figures; they encompass us. In this innermost chamber of the Great King stood the Ark, the chief and most sacred of all the objects connected with this earthly sanctuary, that for which the Tabernacle itself and all its furniture were made, and to which they were subordinated. Its pre-eminence is pointed out in its being the first thing connected with the Tabernacle that God spoke to Moses about,

and commanded to be made (Exod. xxv. 10-22), and also in its being used in the Temple (1 Kings viii. 6), whereas all the other articles of sacred furniture were superseded by new ones. Let us approach to it, then, with the very deepest reverence, and put off our shoes, for, if any place, surely that on which we now stand is "holy ground."

This golden throne consisted of—1st, The Ark proper; 2d, the Mercy-seat; 3d, the Cherubim; and, 4th, the Shekinah.

THE ARK,

which was a box or chest, was made of wood, and overlaid both within and without with gold. It was $2\frac{1}{2}$ cubits long and $1\frac{1}{2}$ high and broad (Exod. xxv. 10-22). Along the upper edge ran an ornamental rim or crown of gold. The rings in our English version of the Scriptures are said to have been placed in the four corners, but this is a mistranslation, for the Hebrew word rendered corners is "feet." So that this sacred chest had four feet, and on them the rings were fixed, not at the front and back as they are generally represented, but at the two ends, so that the poles could be drawn out, as stated in 1 Kings viii. 8. The rings so placed would cause the ark to be more elevated, when being transported, than the rest of the sacred furniture, which may have been necessary, as it was a kind of leading standard, and borne by the priests or Levites (Num. iii. 31; Josh. iii. 3) in the forefront (Num. x. 33) of the army, and hence it was desirable that it should be elevated and conspicuous. In the ark were deposited:

1. The tables of stone on which the Ten Commandments were written with the finger of God. "Put into the ark the testimony which I shall give thee." In these commandments God testified or showed his will, and they were evidence that He had made a covenant with the Israelites. If obedient they would be a testimony in their favour, but if disobedient they would, like the rest of the Scriptures afterwards given them, and placed beside the same repository, testify against them (Deut. xxxi. 26). Hence this sacred chest is sometimes called the Ark of the Testimony. It is also called the Ark of the Covenant, as the moral law formed the basis of the covenant or gracious agreement God made with the Israelites, and in which He promised to be their God, and to regard them with favour on condition of their obedience.

2. A golden pot with manna in it, which was laid up before the testimony. Moses, by divine direction, instructed Aaron to do this (Exod. xvi. 33, 34). And,

3. Aaron's rod that budded, which was likewise laid before the testimony (Num. xvii. 10). Some are of opinion that the pot and the rod were not put in the ark, but merely placed beside it. This view is seemingly supported by 1 Kings viii. 9, which expressly states that it contained only the two tables of stone, but the probability is that these sacred deposits were lost during the time when the sacred chest was in the possession of the Philistines, for it is expressly stated in Heb. ix. 4, that they were once in it as really as the two tables of stone were.

Never before did casket contain such priceless trea-

sures. All the wealth of Egypt and Babylon was dross in comparison.

THE MERCY-SEAT.

Although the mercy-seat formed the lid of the ark, yet it is mentioned in the text as forming a distinct object. This, being significant, intimates that it was intended to serve a special purpose (Exod. xxv. 17-22). The literal translation of the Hebrew word rendered mercy-seat is "covering." It was made of pure gold, and was the same length and breadth as the ark, and consequently exactly fitted, and was probably kept in its place by the ornamental rim. Though the lid in the original is simply called a "cover," yet from its being spoken of as distinct from the ark, it is generally believed to have a deeper meaning than its mere literal one, and to signify to cover sin in the sense of forgiving sin, and unquestionably it is closely connected with the forgiveness of sin. It was the place upon which God showed Himself merciful in forgiving sin, and hence it was called the mercy-seat; but as it was mercy through or by means of God's having been propitiated by sacrifice, the blood of the slain victims having been sprinkled on it (Lev. xvi. 14, 15) on the great day of atonement, it is thought that "propitiatory" would have been a more significant name than "mercy-seat." Paul calls it the "propitiatory" in Heb. ix. 5, though the Greek word there is rendered "mercy-seat," but the same word in Rom. iii. 25 is rendered "propitiation." It was by means of the blood sprinkled on the mercy-seat that

God was propitiated, and forgave the sins of the people. The blood sprinkled on the mercy-seat in consequence of which God dispenses blessings to the Israelites is typical of Christ's shed blood, through or by means of which God dispenses pardon and all the blessings of salvation to those who believe in Jesus. How appropriately, then, is Christ called the "Propitiatory!" (Rom. iii. 25.) God is now seated on a throne of mercy, of mercy because sprinkled with the blood of the Lamb; and transgressors, though their sins be as scarlet or red like crimson, may, without the intervention of priest or minister, approach, nay, are invited and entreated to come.

In letters of blood, His own precious blood, our great High Priest has written on the mercy-seat the crowning Gospel invitation—"Him that cometh unto me I will in no wise cast out."

THE CHERUBIM.

Two cherubs made of gold stood on the mercy-seat, one at each end (Exod. xxv. 19-22). They had wings which they stretched forth on high, and faces which looked one to another with a downward bend to the mercy-seat, and this is all we know with certainty regarding them. They are generally represented and described as human figures, boys or females with wings outstretched, meeting on high and forming a kind of canopy. The empty space bounded by the inner edge of the canopy above, the mercy-seat below, and the cherubim on both sides, was filled by the symbol of

God's presence. The corresponding place on and above heathen arks was filled by one of the heathen gods.

The cherubim, from the description in Exodus, do not appear to have resembled, as some suppose, those which Ezekiel beheld in vision. His cherubim were a compound of man, lion, ox, and eagle.

Some are of opinion that the cherubim are not intended as types of any particular order of beings, but from hints in various parts of Scripture, it is not unlikely that they symbolise the angels, and perhaps also glorified saints. It is admitted that the ark is properly regarded as the throne of Jehovah, and the Shekinah as a symbol of His presence. As the holy angels are frequently mentioned as in close proximity to the throne, they are readily suggested to our minds as the beings the "cherubim" are intended to represent. In the year that King Uzziah died, Isaiah saw "the Lord sitting upon a throne, high and lifted up, and His train filled the Temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory" (Isaiah vi. 1-3; see also Rev. vii. 11). The faces of the cherubs that stood on the mercy-seat had a downward bend, showing the deep interest they took in the blood-sprinkled mercy-seat, and this is the very attitude of the holy angels with respect to what that mercy-seat prefigured. The angels with faces bent downwards, indicating the deepest, intensest interest in the scheme of human salvation, and in those who have

been saved through the blood of the Lamb, read the story of redeeming love, "which things the angels desire to look into" (1 Pet. i. 12). [*Lit. Trans.*, "To bend looking."]

THE SHEKINAH

was the name given by the Jews to that visible manifestation of God's presence which filled the space between the mercy-seat and the overarching wings of the cherubim (Exod. xxv. 22). It appears to have been a supernatural brightness or splendour, a very luminous object, resembling a bright cloud or flame, and is sometimes called the "glory." What symbol could be more appropriate of Him of whom it is said, "He is light!" Though the guardians or bearers of God's throne might be represented by figures expressive of their great and noble powers, no combination of animals in a figure was ever permitted to represent the living and true God. He did, indeed, condescend, in consequence of the inability of the Hebrews to realise the idea of an unseen and spiritual God, to grant them a symbol of His presence, that they might be duly impressed with the grand truth that He, as their God and King, was dwelling in their midst. But that symbol was not the likeness of any of His creatures, however significant they might be of power, goodness, love, or other great qualities.

It is not necessary to suppose that Moses or the high priest, when consulting Jehovah, entered the Holy of Holies. The probability is, that Moses or the priest inquired of the Lord in the Holy Place, standing,

while so engaged, before the golden altar, and there would hear the voice of the Lord coming from between the cherubim.

There are several recorded instances of God's speaking to His servants from the ark, of which the following are examples: "And when Moses was gone into the Tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim; and He spake unto him" (Num. vii. 89). "And the Lord called unto Moses, and spake unto him out of the Tabernacle of the congregation" (Lev. i. 1). "Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord. And the children of Israel inquired of the Lord (for the ark of the covenant of God was there in those days; and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thine hand" (Judges xx. 26-28). The ark was thus the throne of God, on which He was seated by a visible symbol. The people's representative, the high priest, was permitted to approach, and was favoured with an audience. God graciously listened to their petitions, and answered by an audible voice.

The mercy-seat with the cherubim, as already noticed, was not simply the lid, but an object distinct from the

ark, yet the two were comprehended in the general name, "The Ark." Both together formed the Divine throne. Here God, in visible symbol, was enthroned. From the first the ark was regarded as the most sacred object connected with the Tabernacle, and circumstances occurred during its history to increase the veneration in which it was held by the people. We have already seen, that in the instructions given by God to Moses concerning the Tabernacle, it had the foremost place, being described before the rest of the sacred furniture, and even before the sanctuary itself. It stood in the Most Holy Place, which no one ever entered, save the high priest, and he only on one day of the year. When carried from place to place in the wilderness, it was hid from mortal gaze by a covering (Num. iv. 5, 6). It was death for any one to touch it, or even to look into it (Num. iv. 15). None but those divinely appointed were permitted to carry it (Num. iv. 15). The Levites, to whom the duty pertained, lifted up the ark on their shoulders, and marched in the forefront of the army leading the way, guided by the cloudy pillar, which moved in the air above them (Num. x. 33-36). The ark was thus the standard of the moving host, and not only led the way, but went before to search out a resting-place for the wanderers (Num. x. 33). The various encampments were fixed by it. After reaching the Holy Land, it was set up at Gilgal (Josh. v. 10), and afterwards was removed to Shiloh (Josh. xviii. 1), where it remained for three or four hundred years. It was for some time in the possession of the Philistines (1 Sam. iv. 11). It was removed by David to Mount Zion when he

fixed his residence there (2 Sam. vi. 12-16), and at last found a resting-place in the Temple of Solomon (1 Kings viii. 6, 7).

Many striking instances attest its great sacredness and mighty power. Many of the people of Beth-shemesh were smitten dead for looking into it (1 Sam. vi. 19-21). It overthrew Dagon, the god of the Philistines, in his own temple. It parted the waves of the Jordan, and made a dry way for the many thousands of Israel to pass over, and was upheld in the middle of that hitherto untrodden path until all Israel stood safe on the shores of the promised land (Josh. iv. 10-17). And before it the proud walls of Jericho fell down. These proofs of its power could not fail to keep alive and increase the veneration with which it was regarded.

The two tables of stone, with the ten commandments written on them with the finger of God, were the principal deposits the ark contained. These are the twin-pillars that support the moral government of God. They remind us that righteousness and truth are the foundations of His throne, attributes from which fallen man can look for nothing but condemnation. But, blessed be God, the mercy-seat is sprinkled with blood, and that speaks of mercy. Righteousness and truth are still, and ever will be, the foundation of God's throne, and the awful voice we hear from it to-day is, "The soul that sinneth it shall die," but oh! for ever praise the Lord, the eye of faith beholds that on the mercy-seat which pacifies the troubled conscience. Blood on the mercy-seat? Yes, and the only blood that can atone for sin. Christ, our great High Priest,

has entered the true Holy of Holies, and, with His own precious blood, sprinkled yonder mercy-seat, so that the greatest transgressor may now approach the throne without dismay, and there obtain the forgiveness of all his sins.

Look again at the ark. It was the meeting-place for God and the Israelites. Here the high priest, who represented the people, met God, and for himself and them obtained forgiveness of sin, and, in cases of doubt and difficulty, received directions, in an audible voice, to guide them in the path of duty. It was on account of what the blood (sprinkled on the propitiatory) prefigured, that God and sinful man could meet before the golden throne. Christ Jesus is the true propitiatory, and here, and nowhere else, can God and sinners meet. Seek God here and you will find Him, and find Him ever ready to hear and to answer your petitions, and to do "exceeding abundantly above all that we ask or think." Have you met God here? Do you come daily in faith to this mercy-seat, and cry for pardon of your sins, grace to help you in the time of need, and light to guide you in the way that you should go? Remember, if you continue at a distance from the meeting-place while your day of grace lasts, on the day of judgment, when Christ will be seated on the great white throne, you will find yourself on the left hand of the Judge and hear these awful words addressed to you, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Look yet once more at the Ark of the Covenant. God, seated on this golden throne, dwelt in the midst

of Israel, and through the medium of the High Priest held fellowship with them. "There," He said, "I will commune with thee." The mystic flame—the symbol of the Divine presence—was one of the peculiar privileges of God's ancient people: to them and to them only pertained "the glory." Although no bright shekinah cloud represents God's presence now in the Church of God, yet He still dwells in the midst of Zion. The Holy of Holies was the chamber in which the ark stood, and the adjoining court the place of worship, but God's gracious presence in Gospel times is restricted to no particular spot, for wherever His people meet to seek His face He is there to commune with them and to make them glad with His gracious presence. Genuine believers—few or many—when they meet together in Jesus' name, realise the fulfilment of the following gracious promises: "In all places where I record my name, I will come unto thee, and I will bless thee" (Exod. xx. 24), and "Lo, I am with you alway" (Matt. xxviii. 20). No popish or ritualistic priest is required to consecrate the place that is rendered sacred by the presence of Him who "loved the Church and gave Himself for it."

> "Jesus, where'er Thy people meet,
> There they behold Thy mercy-seat:
> Where'er they seek Thee, Thou art found;
> And every place is holy ground."

May it be our blessedness to realise more and more of God's gracious presence in the sanctuary, and by the improvement of its services to be increasingly made

meet for the higher privileges and enjoyments of the upper sanctuary. There

> "His presence fills each heart with joy,
> Tunes every mouth to sing:
> By day, by night, the sacred courts
> With glad hosannahs ring."

PRIEST.

CHAPTER XV.

PRIESTS.

AFTER the giving of the law, the office of priest was restricted to one family, that of Aaron: "Take unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons" (Exod. xxviii. 1).

QUALIFICATIONS.

Every applicant for the priesthood had to prove his descent from Aaron, and had to be free from bodily defect or blemish. An Israelite, for example, who had a flat nose, or who was broken footed, broken handed, or crookbacked, or who had married a profane woman, or one who had been put away from her husband, was not permitted to discharge sacerdotal duties, even though he belonged to the illustrious house of Aaron (Lev. xxi.): "He shall not go in unto the vail, nor come nigh unto the altar" (ver. 23). Exclusion from the priest's office,

because of these and similar physical and moral disqualifications, pointed to the dignity and holy character of the position occupied by a priest, and to the inward purity requisite for the proper discharge of his sacred duties.

DUTIES.

The chief duty of the priests was to offer or present offerings and sacrifices to God. They had sometimes to kill the victims (Lev. xvi.), and always to sprinkle and pour out their blood, and also to burn their carcasses, or part of them, on the altar. They had the charge of the altar and the sanctuary; they had to see that the fire was ever burning on the altar; they made loaves of shewbread, trimmed and lighted the lamps of the golden candlestick, and evening and morning burned incense on the golden altar, and, in general, conducted the sacred services of the Tabernacle worship. Their duties were not, however, confined to the performance of the rites and ceremonies of that worship; for the law being committed to their custody, they, with the Levites, were intrusted with the religious instruction of the nation: "He shall teach Jacob Thy judgments, and Israel Thy law" (Deut. xxxiii. 10); and the people were exhorted to seek knowledge at the priests' lips.

The whole tribe of Levi was given to the priests for the purpose of assisting them in their sacred work. The mere Levite, unless in an emergency, was not permitted to perform any strictly priestly act. He could not offer up the sacrifices, pour out or sprinkle the blood, or burn incense on the golden altar; but he could

do much as the servant of the priest, in assisting him in his multifarious duties. It appears that he could even officiate as a priest should the priests at any time be too few in number to overtake their peculiar duties (2 Chron. xxix. 34).

MAINTENANCE.

The priests were not permitted to follow any secular calling. Their time was entirely devoted to their sacred work; hence it was necessary and just that their maintenance should be provided for at the expense of those for whose spiritual and temporal welfare they ministered. The remuneration consisted principally of the redemption money paid for the first-born Israelites, the first-fruits of the field, the fruit of trees in the fourth year, parts of various of the offerings, and a tenth of the tithes which fell to the Levites. They were not able, of course, to reap all these dues till they reached the promised land.

THE PRIESTS' GARMENTS.

BREECHES.

The breeches or drawers were made of fine twined linen, and reached from the loins to the thighs. As they do not seem to have been necessary in order to prevent exposure, that end being secured by other means, the significant phrase, "to cover the naked flesh," may mean that they were intended to be an incentive to chastity, by reminding the priests that they could

not perform their sacred duties so as to be acceptable to God, unless all impure thoughts were banished from the mind, and all carnal desires from the heart (Exod. xxviii. 42, xxxix. 28). Had the sons of Eli given due heed to the warning voice of this covering they never would have been the means, by committing the sin of fornication, of breaking the neck of their aged father, and of bringing upon themselves a dishonoured and untimely death.

THE COAT OR TUNIC.

The coat was a long robe, with sleeves, and reaching from the neck to the ankles, and made of fine twined linen. It was the undermost official garment, with the exception of the breeches. It was the work of the weaver; not merely the cloth, but the robe itself, was woven in the loom. The Egyptians, with whose arts the Hebrews were well acquainted, knew and practised the weaving of whole garments. It was a broidered coat (a kind of checker work), being variegated with squares in the process of weaving (Exod. xxviii. 4, 39, xxxix. 27).

This article of dress, being entirely white, might well remind the priests of the spotless purity of Him whose servants they were, the sacred nature of their duties, and of the necessity of their hearts being pure, as well as their coats, when engaged in their sacred calling.

THE GIRDLE.

The girdle was made of fine twined linen, and

beautifully embroidered, with blue and purple and scarlet yarn, with the needle. The Bible does not say how long or broad it was, but according to tradition it was three or four fingers broad and 32 cubits long, and was wound many times round the body above the coat at the breast, where it was tied, and from which it hung down to the feet. It was an article of Eastern dress, and bound the outer or loose garments to the body, and served to hold up the skirts of that robe when the wearer was engaged in walking or running, or other exercises that might be impeded by them; hence the phrase, "To gird the loins." From this circumstance it became an emblem of readiness for duty or work. The girdle, therefore, was an article of dress well calculated to impress upon the priests the necessity of ever being in a state of readiness to perform the rites of their sacred calling, and of banishing all such thoughts from the mind, and removing all such obstacles out of the way, as might in the least impede them in their ministrations. Thus they would be girt for their work (Exod. xxviii. 4, 40, xxxix. 29).

THE BONNET.

The bonnet was made of swathes or bands of linen, doubled round many times and sewed together, and so fashioned as to fit close to the head. The seams were hid by an outer covering of linen. In shape, it is supposed to have resembled a crown. It was made of the same pure white linen yarn as the rest of the garments (Exod. xxviii. 40). It was the

crowning article of attire. The head, as well as the rest of the body of the priest, was clothed in white. May this not have been intended to teach him that in exercising his office he should aim at the entire consecration of all the members of his body, and especially all the faculties of his mind, of which the head was the temple? and if so, it should ever have been reminding him that it was necessary to the acceptable execution of the duties of his office, that he exercised the mind with holy thoughts, and thus effectually guarded it against the entrance of evil ones.

The breeches, coat, girdle, and bonnet formed the official dress of the common priests, and had a comely and lovely appearance, the coat being embroidered, and the girdle shining resplendently with bright colours. This dress, as well as the more gorgeous one of the high priest, was "for glory and for beauty." He whom those white-robed priests typified was holy, harmless, undefiled, and separate from sinners. He offered Himself without spot to God. Those whom He has made a "kingdom of priests" are said to be "arrayed in fine linen, clean and white," which "is the righteousness of saints" (Rev. xix. 8). John, in his vision of heaven, saw "a great multitude, which no man could number, clothed with white robes, and palms in their hands" (Rev. vii. 9). From these and other allusions in the Revelation, to saints being clothed with white raiment, and also to numerous passages in Scripture, in which white is employed as an emblem of purity, it is apparent that the white robes of the priests were emblematical of sanctity. Their name—"holy garments" (Lev. xvi. 4)

—seems to confirm this view. Although God's people are not required to clothe themselves outwardly with symbolical white robes, yet in order to worship and serve Him acceptably they must be possessed of that inward purity of which these robes were expressive.

קדש לה׳
ראובן שמעון לוי
יהודה יששכר זבולן
דן גד אשר
נפתלי יוסף בנימין

HIGH PRIEST.

CHAPTER XVI.

THE HIGH PRIEST'S GARMENTS.

THE high priest was over all the other priests. He could perform any of the duties of the priesthood, but his peculiar and exclusive duty was that of officiating on the great day of annual atonement. None but he could enter the Holy of Holies. His was the office of greatest solemnity and highest dignity ever held by mortal man. All Israel were represented in him, as the names of the tribes which were inscribed on the onyx stones which he wore on his shoulders, and on the breastplate which he wore over his heart significantly intimated.

THE BLUE ROBE.

The robe was made of blue yarn, and was an entire piece of woven work (Exod. xxviii. 31-35); not only the cloth, but the garment itself being fashioned in the loom. It had no sleeves, but there were slits at the sides for the arms to pass through, and at the top, in the middle, was a hole large enough for the passage of

the head. The rim of the hole was strengthened by a border to prevent the mantle from being rent. Around the hem was a very splendid fringe, composed of tassels in the form of pomegranates and golden bells. Between every two pomegranates there was a bell, so that a pomegranate and a bell alternated, there being an equal number of both. The pomegranate is a globe-shaped fruit, of a darkish red colour, and about the size of an orange. It was, and still is, much valued in the East. The imitation ones on the hem of the robe were made of coloured yarn. When the high priest moved, the bells would make a tinkling sound. This was intended, and the reason is given: "His sound shall be heard when he goeth into the Holy Place before the Lord, and when he cometh out, that he die not" (Exod. xxviii. 35). It is not plain what was intended or signified by "his sound being heard." It may mean, that were the high priest to enter or withdraw from the Holy Place without giving notice, it might be deemed irreverent, and that the tinkling sound of the bells was the appointed means of intimating his approach as well as his withdrawal. This would mark the very great solemnity of coming near to God, and would also denote the deep reverence with which it became the high priest to exercise the privilege. The sound might also be intended to intimate to those within hearing of it, and through them by signs to others, that the high priest was on his way to offer incense, the period between the sound ceasing and again commencing being that in which he was actually engaged in the work of intercession. While he was so engaged, worshippers in the court, and even

many beyond it, to whom by signs it may have been made known that incense was being offered up, might, with the intercessions on their behalf at the golden altar, unite their own supplications, and thus cause to arise, with the evening and morning incense, their united prayers. It was customary for the people to pray at the time of incense (Luke i. 10).

The robe was all blue; the under robe or coat, all white. The latter, as already noticed, was an emblem of purity or negative holiness, by which is meant absence of sin, as distinguished from the exercise of holiness and the fruit it yields; the former, the blue robe, was probably an emblem of active holiness as exhibited in the fruits of righteousness and the gifts and graces that should adorn the child of God. The pomegranates around the hem of the robe favour this suggestion. If this be a right view, then the blue robe might be intended to remind the high priest, that not only heart purity, but active virtue, was looked for in a high degree in him, and that he should constantly be aiming and striving after heavenly attainments. Jesus, our great High Priest, was not only spotless, but His whole life was adorned, as that of no mere man ever was, by good words and good works. No man ever spoke, and no man ever worked, like Jesus. Though He has entered the true Holy of Holies, He ceases not, nor ever will, to exert His influence for those whom He has redeemed with His precious blood. He ever liveth to make intercession for them. His praying people need no tinkling sound of golden bells to inform them when He is about to intercede on their behalf. They

know that He ever stands pleading for them at the golden altar before the heavenly throne. The soul-refreshing views they have of Jesus, the impulses to holiness they experience, the hopes of heaven which cheer them, with all the other spiritual and heavenly blessings which gladden their hearts, are tokens that, within the vail, they have an advocate whose petitions on their behalf have all been heard and graciously answered.

THE EPHOD AND THE CURIOUS GIRDLE.

If we except the breastplate, the ephod was the high priest's outermost garment, being worn above the blue robe. It was very costly and magnificent, being made of gold wire, blue, purple, and scarlet thread, and the finest undyed yarn (Exod. xxviii. 6-15, xxxix. 2-6). The workmanship was of the most superior kind—"cunning work," that is, of the skilful weaver, the same as that of the cherubim curtains and the inner vail, in which cherubs were interwoven. From this circumstance it is not unlikely that ornamental figures of some kind, such as flowers, were interwoven in this very splendid piece of dress. It consisted of two pieces, one for the front, which is supposed to have reached nearly to the knees; the other, for the corresponding space of the back. The two parts were united above by straps from before and from behind, which met and formed a junction at the shoulders by means of the onyx stones, which acted as a kind of button or clasp; hence the straps are called the shoulder pieces. On each shoulder was one of these precious stones, with the names of the

twelve tribes engraven, six on the one, and six on the other, according to their birth. The girdle appears to have been woven along with the ephod, and to have formed one piece with it. It served to unite the two parts of the ephod below, and to bind it close to the body. The girdle was manufactured with the same materials as the ephod, but the ornamental or flowered work seems to have been somewhat different, and to have been very peculiar. It is called the "Curious Girdle of the Ephod."

The chief design of the ephod appears to have been to bear up the onyx stones. The ephod was made for them, not they for it. The high priest, who was charged with the interests of all the tribes, by having these stones, with the twelve names of the children of Israel engraven on them, upon his shoulders, very significantly, though figuratively, bore the people on his shoulders. He was constantly reminded, by the precious gems, that it was his duty to care for the children of Israel, and to strive after their welfare. The situation of these stones, may also, on account of its conspicuousness, have been meant to render the jewels easily seen by all within near view of the high priest. "Thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Exod. xxviii. 12).

Our Great High Priest is charged with the interests of all His people: "The government shall be upon His shoulder" (Isa. ix. 6). True believers by faith may

now behold Jesus at the right hand of the Majesty in the heavens, and discern that He cares for them; yea, read their very names deep graven on the palms of His hands. Every breath of the Holy Spirit that is breathed upon their souls, is a fresh token that the Great Intercessor is attending to their interests.

If you are a child of God, you may well rejoice when you ponder the precious truth that the Great High Priest bears you on His shoulders, and that however many and weighty your varied interests may be, His strength can never fail, for He is an almighty friend. No load is too heavy for Him to bear. Remember, however, that if you would benefit by His mediation, you must ever keep looking to Him as your only Priest and Saviour, and ever keep rolling all the burdens of your soul over on Him. He invites you to do so—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

THE BREASTPLATE.

The breastplate was the high priest's outermost article of dress, and worn above the ephod, to which it was so closely bound that the two appeared to form but one resplendent piece of attire. It was made of the same costly materials as the ephod, and, like it, was the workmanship of the skilful weaver. The rich cloth woven for it was two spans long, and one broad (Exod. xxviii. 15-30; xxxix. 8-21). But, as the cloth was doubled to render the fabric sufficiently strong to bear the gems which were set in it, the breastplate, when made, was

but one span square (about 9 or 10 inches). Three rows, of four each, of very precious stones in gold settings, were inserted in this square, having engraven on them the names of the twelve sons of Jacob—one on each stone, probably as in the case of the two onyx stones, according to their age. The stones were of various hues and degrees of brilliancy, and were esteemed of great value, even more so in ancient times than now. The breastplate was suspended from the shoulders by cords made of gold threads twined together, the ends of which were fixed to the ouches of gold on the shoulders, and to rings of gold at the upper corners of the breastplate on the outside: by this means it was kept close to the ephod above. Below, it was tied and kept firmly bound to the ephod by ribbons of blue, which passed through gold rings on the outside of the breastplate at its under corners, and corresponding rings on the ephod a little above the curious girdle.

URIM AND THUMMIM.

(*Lights and Perfections.*)

Moses was commanded to put into the breastplate of judgment the Urim and Thummim (Exod. xxviii. 30). Whatever these were, their names signify light and perfection. Some tell us they were two small images, which God gave to Moses on the mount. But there is not a word in Scripture to justify this supposition. Others inform us that they were three small stones, with "Yes" inscribed on one of them, "No" on another, and that the remaining one had no word on it. When the high priest

entered the Holy Place to consult Jehovah, he put his questions so as to receive a simple negative or affirmative. Having put a question, he put his hand into the breastplate (which those holding the opinion we are now considering say was open at the top like a bag or pouch). Should he happen to take out the stone with "Yes" on it, "Yes" was the answer to his question; if the one with "No" on it, "No" was the reply; and if it should happen to be the blank stone, that one intimated that he was to receive no answer. This opinion is contrary to the Scriptures, which again and again tell us that the responses were given in an audible voice. Another view, taken by some writers, is that the twelve gems of the breastplate constituted the Urim and Thummim, and that the responses of Jehovah to the inquiries of the high priest were given by means of those of the letters on the precious stones, intended to spell out the answers, becoming supernaturally illuminated. To this opinion it is objected that the Urim and Thummim were some things which were put "in," and not "on," the breastplate. This, however, is no valid objection, for the word "in" in the text admits, without the least straining, of being rendered "on." There is this fatal objection, however, that the responses are not in accordance with the Word of God, which, as already noticed, says they were given in an audible voice. We lean to the opinion that the precious stones constituted the Urim and Thummim, but not by reason of any supernatural illumination of the letters, and that the stones rendered the breastplate the ornament or badge which qualified the high priest for making inquiries of Jehovah: "They shall be upon

Aaron's heart when he goeth in before the Lord." As one purpose to serve by consulting Jehovah was to give righteous decisions in difficult cases, the breastplate is probably on that account called the "Breastplate of Judgment."

The precious stones may have received the collective name of "Urim and Thummim:" 1*st*, On their own account. Of all earthly objects, these precious stones are the most lustrous, and emit light of themselves. Like the stars, they shine in the darkest night, and for that reason they have been called the "stars of earth." Are they not, then, well called lights? Thummim signifies perfection. The stones, from their brilliancy, purity, and uncommon beauty, are perhaps the most striking emblems which earthly objects furnish of truth or perfection, and are therefore not inappropriately named "Thummim." 2*d*, On account of their being the badge or ornament which it was necessary for the high priest to wear when he consulted Jehovah. The object of the high priest was to get light on some dark subject, or to arrive at the truth on some matter he could not discover otherwise, or to give a righteous decision in cases in which his knowledge or wisdom was deficient, and such as would accord with innocence and justice. For these reasons the gems seem to be appropriately called "Urim and Thummim." 3*d*, On account of their representing the children of Israel. The names of all the tribes being on the stones—one name on each—the Israelites might see in these stones an emblem of what it was designed they should become, before they were meet for being worshippers in the heavenly Temple;

and the high priest might be reminded by them that his mission was to bring the pious Israelites into that state of perfection. Like these gems, man by nature is of the earth earthy. Both have their origin in mother earth. Yet both, when polished, may shine like the stars of the firmament. Every Israelite when he looked upon, or thought of, these shining gems, should have been humbled on account of sin which dimmed the original beauty and lustre of his soul, and have sought, by faith in the appointed means of restoration, the services of the sanctuary, and by constant effort, in dependence on Divine aid, to have his soul made bright and beautiful, like the resplendent stones of the breastplate; and the high priest's constant aim should have been to bring the people into this state of beauty and perfection.

This splendid jewelled ornament being worn right over the high priest's heart, may have been intended to teach him that it was his duty not only to care for the people, as the onyx stones on his shoulders taught him, but also to love them. He was to have a place in his heart, as well as on his shoulders, for all the tribes of Israel.

The Aaronic priests were not perfect, and were liable to fail in their duties, both in caring for, and loving the people. But believers have a great and perfect High Priest who never, for a single moment, can forget any one of them, even the humblest; and who shows His care for them by His continual intercession before the heavenly throne, and while He pleads His heart is ever beating with affection for them. He can fully sympathise with them in all their wants, sorrows, and afflictions: it

is a human heart that beats in the bosom of their Divine friend. Blessed are those who know, in their happy experience, that Jesus is their Priest and Saviour. The pious Israelite rejoiced with a glad heart as he looked at the high priest, on whose breast the name of his own tribe was shining, for by that he knew that he had an interest in his mediation: but how much greater should be the joy of the child of God now, when, by the eye of faith, he surveys the breast of Jesus, the great High Priest, and beholds his name shining there.

"Behold those jewels on His breast,
Each as a signet graved;
Close to that bosom warmly pressed
Lie those by Jesus saved.'

If the pious Israelite, when he beheld the brilliant jewels, looked upon them as emblems of the light, purity, and beauty of the soul, as restored to the image of God, through faith in the atoning and intercessory work of the high priest, and was excited by them to strive after attaining to heavenly perfection, shall not the disciple of Jesus, when his eye penetrates through the rent vail into the holiest of all, and beholds not mere glittering gems decking the bosom of his High Priest, but Christ Himself all radiant with light and perfection, as the glorious object he is destined to resemble, be encouraged by the view to strain every nerve to attain to the likeness of that perfect pattern?

THE MITRE

was the high priest's head-dress, and, like the goodly

bonnets, was made of fine linen; and, though bearing a different name, probably resembled them, or nearly so, in shape, which is supposed to have been like a crown. A plate of gold, in the form of a flower, with the words "Holiness to the Lord" inscribed on it, was fastened with a blue ribbon to the forefront of the mitre (Exod. xxviii. 36-39, xxxix. 30-32). This was the mitre's grand characteristic, and distinguished it from the bonnet of the common priest.

This beautiful plate, with its inscription "Holiness to the Lord," was a most appropriate finish to the garments for glory and beauty. Every article of attire uttered the sentiment of that inscription—no words could have excelled them. The design of the office of the priesthood was comprised in them. The Israelites were taught by them that it was their duty to devote themselves to God by a holy life. It is our duty too. May the words, "Holiness to the Lord," shine on all we say and on all we do! May our persons and property bear the beautiful inscription! May our chief end ever be to glorify God!

When we think of the beautiful words glittering on the high priest's mitre, can we forget Him who has given us the best commentary on them when He said, "My meat and my drink is to do the will of Him who sent me," and whose obedience unto death, even the death of the cross, affords their brightest illustration?

The following beautiful hymn describes the high priest arrayed in his golden and coloured garments. It, however, incorrectly states that he appeared with these on within the vail, as he wore only the white robes when he entered the Holy of Holies:

"See Aaron, God's anointed priest,
Within the vail appear,
In robes of mystic meaning dressed,
Presenting Israel's prayer.

"The plate of gold which crowns his brows,
His holiness describes;
His breast displays, in shining rows,
The names of all the tribes.

"With the atoning blood he stands
Before the mercy-seat;
And clouds of incense from his hands
Arise with odour sweet.

"Urim and Thummim near his heart,
In rich engravings worn,
The sacred light of truth impart,
To teach and to adorn.

"Through him the eye of faith descries
A greater Priest than he;
Thus Jesus pleads above the skies,
For you, my friends, and me.

"He bears the names of all His saints
Deep on His heart engraved;
Attentive to the state and wants
Of all His love has saved.

"In Him a holiness complete,
Light and perfections shine;
And wisdom, grace, and glory meet;
A Saviour all divine.

"The blood, which as a priest He bears
For sinners, is His own;
The incense of His prayers and tears
Perfumes the holy throne.

"In Him my weary soul has rest,
Though I am weak and vile;
I read my name upon His breast,
And see the Father smile."

CHAPTER XVII.

THE LEVITES.

THE various duties connected with the Tabernacle worship were far too numerous for Aaron and his sons to overtake; even the preparing of the sacrifices for the altar involved an amount of physical labour far beyond their strength. It is evident, then, that they needed assistance. God might have given them as helps all the first-born sons of the Israelites, in whom, ever since the eventful night in Egypt when the first-born sons of the Egyptians were smitten dead by the destroying angel, and the first-born of the Israelites spared alive, he had claimed a peculiar right, but in their place He saw meet, as an arrangement which had many obvious advantages, to give the priests the whole tribe of Levi (Num. iii. 12), to which Moses and Aaron belonged.

The tribe of Levi numbered 22,000 (Num. iii. 39); the first-born Israelites, 22,273 (Num. iii. 43), so that they were nearly equal. The 273 first-born sons, in excess of the Levites, were by Divine permission redeemed at the rate of five shekels each (Num. iii. 46-51).

Of the 22,000 Levites, about 8000 were qualified by age to enter on the duties of their office (Num. viii. 23-26).

The Levites were solemnly set apart to their office by Aaron. Having shaved all their flesh and washed their clothes, they were sprinkled with the water of purifying, and then presented as a national offering to the Lord; the nation's representatives—the elders of the respective tribes—putting their hands upon them, thereby signifying that the people gave them to the Lord in place of the first-born. After being thus transferred to the Lord, two bullocks were offered as sacrifices, the one for a sin offering, and the other for a burnt offering (Num. viii. 5-23).

Whatever assistance the priests might require to enable them to overtake their sacred work, the Levites were ever at hand to render it. Sceptics would not be so bold in asserting that it was impossible for Aaron and his sons to do all the work connected with the sacrifices, if they had not wilfully shut their eyes to this fact. It is true the mere Levite, except in cases of emergency (2 Chron. xxix. 34), could not offer up the sacrifices, sprinkle the blood, burn incense, or perform other priestly acts; but in helping to prepare the victims for the altar, and in numerous other ways, he might lawfully assist in the religious services of the Tabernacle.

In the wilderness the Levites had the sole charge of taking down and putting up the Tabernacle, and of transporting it from one place of encampment to another (Num. iv.) At one time the Levites may have been seen busy in the Tabernacle court, waiting on the

priests and helping them in their work; at another time, taking down the sacred structure; at another, transporting it and its holy vessels through the wilderness; and at another, rearing it in some new place of encampment; but their duties were not confined to such services as these; for to them, with the priests, the religious instruction of the nation was confided: "They shall teach Jacob Thy judgments and Israel Thy law" (Deut. xxxiii. 10). These were among the dying words of Moses, and there are numerous passages of Scripture illustrating them, showing that the Levites as well as the priests taught the people (2 Chron. xvii. 7-9, xx. 19-22).

When the children of Israel were settled in the promised land, and the Tabernacle fixed for long periods in the same place, the Levites were relieved of a very burdensome part of their labours, that of transporting the Tabernacle from place to place, so that there was no longer any necessity for them all being in attendance at the house of the Lord, and consequently they were formed into divisions and waited on the priests in turn.

When disengaged at the sanctuary, the Levites resided in the Levitical cities which were situated in all the tribal territories, not, however, passing their time in mere recreation, but employing it in divers ways for the moral and spiritual welfare of the people. They read and explained the law, assisted the elders in the different towns in the administration of justice, took charge of the cities of refuge, whither those who had sinned through ignorance fled for safety. Dwelling in the midst of every tribe, they were everywhere at hand to

explain the law, instruct the ignorant, comfort the afflicted, shield the innocent, punish the guilty, and generally to guide the people in the way they should go (Deut. xvii. 8-12, xxxiii. 10).

Charged with so many highly-important duties, the Levites must have possessed immense influence, and when animated with the spirit of their office, and with love to God and man, could not fail in maintaining and advancing the best interests of the kingdom of Israel.

With a view to the transference of the scene of worship from the Tabernacle to the Temple, David appointed a new arrangement of the Levites, in which we find that besides those who assisted the priests in the courts of the Lord's house, and instructed the nation, 4000 served as porters, and had charge of opening and shutting the gates, and of admitting only those who had a right to enter; 4000 served as musicians, and conducted the public praise; and 6000 served as officers and judges (1 Chron. xxiii.).

The Levites had no share in the division of the Holy Land, so that the eleven tribes got one-twelfth more territory among them on that account. Seeing that the Levites got no land and were not permitted to follow a secular calling, it was not only right and fair, but bare justice that provision should be made for their maintenance. To this tribe (priests included) was assigned forty-eight cities (Josh. xxi.). Besides these cities, one-tenth of the produce of the whole land was to be given to them (Num. xviii. 21; Deut. xviii. 1, 2; Neh. x. 37). By this arrangement the Levites got about the same quantity of the produce of the land as the share of the

country that should have fallen to them would have yielded had they participated in the division of Canaan. They were thus saved from the toils of cultivation, and the service rendered by the other tribes was no more than a fair equivalent for the higher and sacred services rendered by the Levites to the nation.

Many of the priests and Levites performed their duties to God and the Hebrew people so as to glorify Him and benefit them, and thereby "purchased to themselves a good degree." And having, through the shadows of the old dispensation, led many an Israelite to look to the substance—Christ the one great sacrifice—they are now among the saints in glory, and shall shine as the stars for ever and ever. Others of the priests and Levites were not distinguished by that holiness which became their office; and at the time of our Saviour's advent, few, very few, were to be found executing the duties of their office with clean hands and a pure heart. But, blessed be God, there were still to be found, even then, some who walked in all the commandments and ordinances of the Lord blameless. With all their sins and shortcomings, the tribe of Levi, up to the time of our Saviour, were the custodiers of the Scriptures, which they read and explained in the synagogues, and thus were instrumental in keeping alive, however faintly, a knowledge of the true God; so that, with all their defects, this tribe was of signal service to the nation. By this wise separation of it to God, the light of true religion was kept burning amidst surrounding darkness; the ritual services of the Tabernacle and Temple were attended to; and at least a remnant was ever found,

even in the worst times, to worship God in the beauty of holiness, and to magnify and declare His great name.

God has, in the Gospel dispensation, made provision for making known His will, instructing His people, and wafting the glad tidings of salvation—not to one nation only, but to all nations, and peoples, and tongues. But He has not seen meet under this, as under the old economy, to choose a particular tribe as His ministering servants in accomplishing these great ends; for while He has given pastors to His Church, He has also appointed all believers New Testament Levites, and separated them from the rest of the world unto Himself. He calls upon them all to dedicate themselves to His service.

The Levites, when not on duty at the sanctuary, were scattered up and down the whole land, and thus became centres of light from which religious knowledge was diffused; but Christ's followers are scattered through all lands, shining as lights in the world, and by the grace of God hastening on the bright era of the millennium glory when all people will walk in the light of the Lord and rejoice in Him:

> "The beam that shines from Sion hill
> Shall lighten every land."

If you have believed in Jesus, and would remain His disciple, you cannot escape His service. He claims you as really as He did the first-born Israelites, nay, He has stronger claims on you than He had on them. He spared them from the stroke of the angel of death, but He died on the cross that you might live for ever.

Do you, then, feel the paramount claims He has upon you? Do you court rather than shun His service? And are you often asking, "Lord, what wouldst Thou have me to do?" If so, then you are doubtless already in harness and aiding on the great work of building up the New Testament Church. Work on, whether in instructing little ones in the Sabbath School, as missionary collectors, as tract distributors, or in any other way God in His providence has opened up to you. God speed your efforts to advance the kingdom of His dear Son! Work on, ever looking upwards to your heavenly Father, and, as you look, exclaiming, My sufficiency is of Thee, and He will bless you and your work, and receive you to Himself at last with the joyful welcome, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Never forget your high calling. Wherever you are, at home or abroad, in the midst of saints or sinners, in all places and at all times, seek to adorn the doctrine of God our Saviour by a walk and a conversation becoming the Gospel. The Levites, remember, were centres of light. You are also called upon to "Let your light shine." "Arise, shine." "Shine ye as lights in the world."

CHAPTER XVIII.

THE SACRIFICES UNDER THE LAW.

THE burnt offering, peace offering, sin offering, and trespass offering, were bloody sacrifices involving the slaying of oxen, sheep, goats, doves, and pigeons. The meat offerings were unbloody oblations, consisting of vegetable productions, such as corn, flour, meal, bread, cakes, oil, and salt. It was not, however, till the Israelites were settled in Canaan, that the whole Levitical law was binding on them or could possibly be obeyed.

BURNT OFFERINGS.

This sacrifice was called a burnt offering, because, unlike all other forms of sacrifice, the whole of the body of the victims (the skin only excepted) was entirely consumed by the altar fire, and ascended in smoke to God. Only males were permitted to be offered as burnt sacrifices, but it was in the option of the offerer to bring any of the animals already named (Lev. i.), according

as his piety might prompt him, or his means might admit of.

When an Israelite brought a bullock as his offering, he led it up to the Tabernacle door, where the priests, arrayed in their robes of office, were in attendance; and if on examination they declared it to be without blemish, that is, free from any of the disqualifying defects enumerated in Lev. xxii. 17-26, he was permitted to offer it to the Lord there, even before the entrance to the holy habitation. Death was the penalty for offering sacrifices elsewhere. This was in order to prevent idolatry. After putting his hand on the head of the victim, and by that solemn act devoting it to the Lord as his substitute or representative, he slew it, probably on the north side of the altar (Lev. i. 11)—the officiating priest receiving the blood, and sprinkling it around the under part of the altar. The sacrificer then skinned and cut up the carcass, in which duty he may have been assisted by Levites. The legs and inwards were washed with water and sprinkled with salt, and all the parts of the body (some say in nearly their natural order) were laid on the altar by the priest, and the whole being consumed by the fire, ascended in smoke to God, to whom it was of a sweet savour. The sprinkling of the blood, and the laying of the parts of the victim on the altar, principally constituted the presenting of the sacrifice.

A male sheep or goat brought as a burnt offering by an Israelite who may not have been able to afford a bullock, would be as acceptable as the latter, and was presented in the same manner, and with the like cere-

monies as it. It is expressly said that the sheep or goat was slain on the north side of the altar.

A turtle dove, or young pigeon, brought by a poor man, was as efficacious as the offering of his richer neighbour; so that the rich and the poor met on a level at the altar. The priest, not the offerer, killed and prepared the bird for the altar. This, likely, was with a view to save the blood, to effect which great care and much practice were necessary.

The burnt offering was evidently intended to be an expiatory sacrifice,—the victim bleeding, suffering, and dying for the sin of the offerer, in order that he might escape deserved punishment; "it was to make an atonement for him." It was a self-dedicatory offering as well, and some are of opinion that self-dedication was pre-eminently its design—the entire body of the victim consumed on the altar being significant of the dedication of the offerer of himself to God. The reference in Rom. xii. 1, is evidently to the burnt offering, and helps to confirm this view. The sin offerings and trespass offerings, on the other hand, were pre-eminently expiatory sacrifices. When several offerings were presented to God on the same occasion, the sin offering always took precedence—thus seeming to teach, that the offerers were first reconciled to God by the expiatory sacrifice (the sin offering), before, by the burnt offering, they signified the dedication of themselves to Him (Lev. viii. 14-16, ix. 8-12, xvi. 1-34). It is also worthy of notice that the first sacrifice offered on the altar was a sin offering. The following are a few of many passages, which seem to teach that sin and sins were more inti-

mately associated with sin offerings, than with burnt offerings (compare Lev. i. with Lev. iv. v. vi.; see Psalm xl. 6; Heb. v. 1, x. 6; Lev. viii. 14-16, ix. 8-12, xvi. 25).

Besides free-will burnt offerings which were brought, as individuals might be prompted, burnt offerings had to be offered by individuals at the removal of ceremonial uncleanness of different kinds (Lev. xii. 6, xiv. 19). The following were the public burnt offerings: daily (Exod. xxix. 38); weekly (Num. xxviii. 9, 10); monthly (Num. xxviii. 11-16); yearly (Num. xxviii. 16-26).

The burnt offering, as well as all the other animal sacrifices, typified the atoning death of Christ; indeed, apart from His death, that of the various victims slain at the altar had no meaning. The self-dedicatory character of this offering was strikingly fulfilled in the life of Christ. His every word and act while on earth showed how entirely He was devoted to the will of His Father. "Not as I will, but as Thou wilt." "My meat is to do the will of Him that sent me." "Wist ye not that I must be about my Father's business." "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." These were memorable utterances of Him, whose whole life from the manger to the cross was one continual burnt offering.

Christians can in no sense fulfil the expiatory aspect of the burnt sacrifice. He who trod the "wine-press alone," has done that once for all by His atoning death. Their duty is to be constantly looking by faith to Him as crucified for them, and to be continually striving, in their daily life, to fulfil the self-dedicatory aspect of the offering. "Ye are bought with a price, therefore glorify

God in your body and in your spirit, which are God's." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THE MEAT OFFERING.

When the Scriptures were translated into English, "meat" did not mean "flesh" as it does now, but food in general. The following were varieties of meat offerings: 1*st*, A meat offering of flour, upon which oil has been poured. 2*d*, A meat offering baked in the oven, consisting of unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 3*d*, A meat offering of fine flour unleavened, mingled with oil, and baked in a pan. When baked it was parted in pieces, and oil poured on it—the oil being used as butter is with us on bread. 4*th*, A meat offering made of fine flour, with oil, and baked in the frying-pan. 5*th*, A meat offering of first fruits—"green ears of corn dried by the fire," with oil and frankincense (Lev. ii.).

The offerer brought his offering—one or other of the foregoing—to the priest, who took a part of it, called a "memorial," which he laid on the altar to be burned. All the frankincense laid on an offering was burned. What remained of the offerings after the memorial or the Lord's part was taken out of them, belonged to the priest. No honey or leaven was allowed to be mixed with the meat offerings (ver. 11), but salt (ver. 13) was applied to them all. Leaven, though useful in making bread, has a tendency to corruption. Leavened bread

will only keep a few days at most, while unleavened bread will keep a long time. This, probably, was the reason that leaven was forbidden in the offerings. Salt has quite an opposite tendency; it is a powerful preservative, and, as applied to the offerings, was designed to show the enduring nature of the covenant between God and the Hebrews. Drink offerings of wine commonly accompanied meat offerings, but were never offered separately; and both formed part of the stated public sacrifices offered daily, weekly, monthly, and yearly (Num. xxviii.).

By bringing a meat offering, an Israelite dedicated to God a part of the choicest of those temporal mercies which constituted his daily bread, and by that act acknowledged that he was indebted to his Maker not only for that sample of His bounties but for the stock, even for all that he possessed.

Although God did not stand in need of food, yet these gifts were of a sweet savour to Him, and His ministering servants were nourished by them—the greater portion going to them, it being only a small part (the "memorial," or God's part) that was burned on the altar.

Christians should evince their gratitude to God for daily mercies, by bringing gifts and laying them on the New Testament altar. "To do good and to communicate forget not; for with such sacrifices God is well pleased."

PEACE OFFERING.

Peace offerings were taken from the herd or from the flock, and consisted of the same kind of animals that

formed the burnt offerings, and, like them, required to be without blemish; but they might either be male or female (Lev. iii.). They were slain and skinned, and their blood sprinkled in the same manner as the burnt offerings, but only the fatty parts were burned. The priests got the breast and the right shoulder (Lev. vii. 31-34), which, from the peculiar way they had to present these to the Lord, the one being lifted or heaved up and down, and the other waved to and fro from right to left in the air (ver. 30, 32), were called the "heave" and "wave" offerings. All that remained of the carcass belonged to the offerer, who might invite his friends and the poor to feast on it along with him. The priests ate their own portion, and the altar fire devoured God's part. The offering being thus shared between these three parties, and each of them partaking of it, signified their being at peace, and holding communion together—hence the offering is appropriately called a peace offering.

Peace offerings of a national character, and on a grand scale, were sometimes offered (Lev. ix. 18; Josh. viii. 31· 2 Sam. vi. 17; 1 Kings viii. 63, etc.).

Although this offering had an expiatory character, its main design does not appear to have been to make atonement for sins, nor to represent the self-dedication of the offerer to God, but rather to express thankfulness to God. Hence it is sometimes called a "thank offering." An Israelite wishing to express thankfulness to God for mercies received, might do so by bringing a peace offering; or, if he wished to supplicate for blessings, he brought the same form of offerings, thus thank-

ing God for past favours, while soliciting new ones. Peace offerings also accompanied the making of vows. These offerings were evidently intended to keep alive, in the bosoms of the Israelites, the combined flame of gratitude, piety, and charity.

THE SIN OFFERING AND THE TRESPASS OFFERING.

The "burnt offering" represented chiefly the dedication of the offerer of himself to God; the "meat offering" was a dedication to God of a portion of the good things with which the offerer had been favoured by Providence; the "peace offering" was expressive of the offerer's gratitude to God for mercies received, or of his desire or prayer for new ones. The "burnt offering" and the "peace offering" had also, as we have seen, an expiatory character, but this does not appear to have been their main feature. But the main idea of the "sin offering" and the "trespass offering" was that of expiation. These sacrifices were offered for the expiation of certain specified sins (Lev. iv. v. vi.).

THE SIN OFFERING.

The animals used for sin offerings, with the exception of birds, were the same as those for burnt offerings. The particular one, however, which the offerer was required to bring was prescribed by the law, yet with an obvious regard to his position in the commonwealth (Lev. iv. 3-28).

The Priest's Offering.—A priest who had committed any of the specified sins, brought a young bullock, with-

out blemish (Lev. iv. 3-13), to the door of the Tabernacle, and there, putting his hands on its head, confessed audibly (according to Jewish writers) the sin of which he was guilty, and for which he desired it to make atonement. Having slain it, he carried its blood into the Holy Place, and there sprinkled the blood seven times before the vail of the sanctuary, rubbed some of it on each of the horns of the golden altar, and on returning to the court, poured out the residue at the foot of the brazen altar. After this, he took off from the carcass the fatty parts, and put them on the altar, where they were burned, and ascended in smoke to God. The fatty parts, next to the blood of the animal, were considered the most precious. All that remained (the head, the flesh, the legs, and the dung), he was required to carry (of course with the assistance of the Levites) out of the court, and beyond the camp, to a clean place, where the ashes from the altar were poured out, and there burn them.

The Sin Offering for the Congregation.—The sin offering for the whole congregation was the same as that for the priest—a young bullock without blemish (Lev. iv. 13-22). It was brought by the representatives of the congregation, the elders, who put their hands on its head, confessing, as they did so, the particular sins of which the people had been guilty. It was slain either by the elders or the priest. The ceremony of sprinkling the blood, burning the fatty parts on the altar, and removing the remainder of the carcass beyond the camp, was the same as in the case of the priest's offering.

The Ruler's Sin Offering.—The ruler's offering was a young he-goat (Lev. iv. 22-27). Having put his hands on its head, and confessed his sins over it, he slew it. The priest having received the blood, dipped his finger in it, and rubbed it on the horns of the altar of burnt offerings, and then poured out what was left over at the foot of the altar. After this, he burned the fatty parts of the animal on the altar fire. What remained of the victim was not carried beyond the camp, as was the case with the priests' and the congre gation's offerings, but became the property of the priests, who feasted upon it in the Holy Place.

The Common Person's Offering.—If one of the common people had sinned, the law prescribed for his offering either a young she-goat or a she-lamb (Lev. iv. 27-35). It was presented to God in the same way, and with the like ceremony as the ruler's offering.

The sprinkling of the blood before the vail, and the carrying of the carcass beyond the camp to be burned, in the cases of the priests' and congregation's offerings, were intended to denote that the sins of the priests were more heinous than the same sins committed by a private Israelite; and that the sins of a whole congregation were more heinous than the same sins when committed by a single individual.

THE TRESPASS OFFERING.

It is not easy to distinguish, in some cases, between the sins and offences for which the law prescribed a "trespass offering," or a "sin offering," but you will

find the particular sins for both classes of sacrifices enumerated in Lev. iv., v., and vi. "Sin offerings," we have seen, might be brought by priest, congregation, ruler, or private person, but trespass offerings were only to be brought by individuals (Lev. v. 1-19). The usual animal for a trespass offering was a young she-goat or she-lamb, but a poor person was permitted to bring two turtle doves or young pigeons—the one to be offered as a trespass offering, and the other as a burnt offering; or, if he was too poor to offer these, the law mercifully admitted of his bringing instead a meat offering of fine flour, which, however, was not regarded as a meat offering, but as a trespass offering, and hence had an expiatory character which the ordinary meat offering had not. Although a she-lamb or she-goat was the usual trespass offering, yet some trespasses looked upon as peculiarly heinous, such as those, "in the holy things of the Lord," required the sacrificer to bring a ram.

The sacrifices under the law effected the temporal remission of punishment, but they could not cleanse the soul from the guilt of sin, nor purchase spiritual and eternal blessings; for "it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4, ix. 12-16). An Israelite who, by sinning, had incurred the penalty of death, provided he had not sinned presumptuously (that is, knowingly, wilfully, and deliberately), on bringing the prescribed offering, was pardoned (Lev. iv. 20, 26, 31, 35; Num. xv. 28, etc.); or, one who had become unclean either by violations of the ceremonial law or otherwise, and, in consequence, had been banished from the encampment, on bringing the

prescribed sacrifice, was cleansed and restored to his place in the congregation (Lev. xiii. 46, xiv., xv.; Num. xii. 15); and, in general, to the individual or nation sacrificing, as the case might be, were continued those distinguished temporal blessings and privileges which as a people the Hebrews enjoyed. To what extent the bulk of the nation understood the typical import of the sacrifices we are not informed; but it cannot be doubted that these sacrifices were means of grace to pious Israelites, who were sincerely striving after deliverance not merely from the temporal punishment of sin, but also from its spiritual and eternal penal consequences. Such Israelites had glimpses through these types of the coming Messiah, and by faith in Him as their sin offering to be sacrificed for them, had their consciences purged from the guilt of sin by virtue of His atoning blood. Seeing the promises afar off, they embraced them. Some, no doubt, had stronger faith, and saw with greater clearness than others. Job could say, "I know that my Redeemer liveth;" and the seraphic Isaiah depicted the great sacrifice as distinctly as if with his bodily eyes he had witnessed the crucifixion.

The bloody sacrifices, and especially the sin offerings, prefigured the offering of Christ for the sins of men. The animals were innocent, so was He who died, not for His own, but others' sins. Some of them were not only innocent, but patient, meek, and gentle; and He whom they prefigured was meek and lowly. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The animals were without blemish, and He

whom they typified was "without spot," "holy, harmless, undefiled, and separate from sinners." The eyes, not of erring priests, but those of the all-seeing Jehovah, search the great Victim, and find no fault in Him· "This is my beloved Son, in whom I am well pleased." The offerer put his hands on the head of the devoted animal, symbolically transferring his guilt to it. On Jesus hath been laid "the iniquity of us all." The animals were slain. He is the Lamb of God "slain from the foundation of the world." They bled. Behold the blood flowing from the pierced side of the Redeemer. The sprinkling of the blood was the most solemn act of the priestly office. The blood was considered the life of the animal, and it redeemed the forfeited life of the offerer. So Christ's blood shed, signifies His life given for sinners: "Who gave Himself a ransom for all." His blood sprinkled on a sinner's conscience saves from spiritual and eternal death. What of the victim's body was burned on the altar prefigured the sufferings of Him who groaned and bled on Calvary's cross. The carcass of the animal, in the cases of the priests' and the congregation's offerings, being burned beyond the camp, denoted the heinousness of sin when committed by these parties; and so Christ was crucified not within but beyond the walls of Jerusalem ("without the gate," Heb. xiii. 12); thus signifying that the sins for which He suffered were of the deepest dye, and those not of a nation merely, but of people of every nation; for "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2). If an Israelite transgressed the law, he could escape the

punishment of his sin (if it were death) by no other means than by sacrifice; or, having contracted ceremonial uncleanness, could not be restored to his place in the congregation, nor be allowed to visit the courts of God's house, unless he brought the prescribed bloody offering. "Without shedding of blood is no remission." This speaks to us with no uncertain sound of the "great sacrifice," and of His precious blood as that alone which can give peace to a troubled conscience, save sinners from spiritual and eternal death, and gain admission for them at last into the courts of the heavenly temple. Blessed be God, "the blood of Jesus Christ His Son cleanseth us from all sin."

Have you peace with God through our Lord Jesus Christ? If not, remember there is salvation in no other. If you continue to reject Him, your iniquity must remain for ever on your own head, and you will never be able to escape from an avenging God, nor from an accusing conscience, nor from the pains of hell. Escape for your life from so terrible a doom. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation?" Escape now, to-morrow may be too late. The gate of the court with the beautiful inscription, "The Door of Mercy," inscribed on its portals, is still open, and if you bend your ear you will hear the sweet voice of Him who is priest, sacrifice, and altar, all in one, inviting you to enter and approach, in these winsome words: "Him that cometh unto me, I will in no wise cast out." Do enter, we entreat you; and

drawing near to Him, and putting your hands on His devoted head, say—

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursèd load.
I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious
Till not a spot remains."

CHAPTER XIX.

THE DAILY SERVICE.

THE priests began their morning duties by removing (with whatever help was necessary from their assistants, the Levites) the ashes which had accumulated in consequence of the burnt offering of the previous evening, to the place appointed for them beyond the camp (Lev. vi. 10, 11), and by supplying the fire with fresh fuel. After this, having washed at the laver, and put on their official robes—the garments for glory and beauty—they were ready to begin the work of daily atonement. The altar fire is now blazing, and its curling smoke ascending heavenwards. There stands Aaron resplendent in his golden vestments, the jewels on his breast sparkling in the morning sun, and beside him are his sons attired in raiment pure and white. The worshippers who are now entering the court are the national representatives (the elders). At length a lamb is led to the door of the Tabernacle, where it is carefully examined by the priests; and, being a male of the first year, and without spot or defect, it is declared to be a proper victim, and

is led to the north side of the altar and there slain, and its body burned in the same manner as the private burnt offerings already described. A meat offering of flour mingled with oil, and a drink offering of wine, accompanied the burnt offering (Exod. xxix. 38-46).

The other principal part of the morning service was the offering of incense. The high priest, or other priest who was appointed to this duty, entered the Holy Place in the morning. His first business was with the golden candlestick. He trimmed its lamps one by one, removing any dust or other defilement that may have gathered on it during the night, so that it might stand pure and spotless. The lamps, furnished with fresh oil, burned brilliantly, affording ample light to enable the priests to officiate in the sanctuary. Repairing now to the court, he filled a censer with fire from off the brazen altar; and, re-entering the Holy Place, put it on the golden altar, at the same time dropping a handful of incense on the fire. Immediately clouds pregnant with sweet odours arose, and, penetrating through the vail, they were borne onwards to Israel's God enthroned in visible symbol on the mercy-seat (Exod. xxx. 7-11).

No mention is made of sacred song in connection with the Tabernacle worship in the wilderness; but in the Holy Land it formed part of the sacred service, no fewer than four thousand Levites being specially set apart by David for conducting the praises of God's house.

The service in the evening was nearly similar to the morning one.

By means of the morning and evening services, the sins respectively of the past night and day were atoned

for, thus securing at least the remission of temporal punishment, and the continuance of God's gracious presence in the midst of Israel.

The devotion of the whole animal, as a sacrifice, was representative of the people anew dedicating themselves wholly to God. The meat offering, which accompanied the sacrifice of the morning and evening lamb, was an acknowledgment of God as the bestower of daily mercies. While thanking God by it for mercies received, they also by it looked to Him as the source from whence fresh supplies were to be drawn; so that through this offering we may hear the voice of supplication, as well as of thanksgiving, saying—"Give us this day our daily bread." How meet it was that the Israelites, favoured by God above all the nations of the earth, should begin and end the day with these appropriate services! By the offering of incense the priest symbolically interceded with God for the people. The ascending perfumed cloud was the nation's embodied prayer. Israelites in the court, and not improbably many who gathered around the sacred precincts without, as well as the pious throughout the camp, knowing the time of incense, made it a time of prayer; so that with the morning and evening incense, their united supplications might blend, and together reach the mercy-seat.

The two chief parts of the morning and evening service were typical of the two great parts of Christ's work. The lamb sacrificed typified His atonement, and the offering of incense His intercession. The daily burnt offering, more significantly than the free-will burnt offerings, prefigured the death of Christ; for

while these might be taken from oxen, sheep, goats, or doves, that must be a lamb. Christ is never called an ox, a sheep, or a goat, but He is named the "Lamb of God." It also foreshadowed more significantly than these other sacrifices the necessity of daily application of the blood of Jesus to a sinner's conscience, in order to his forgiveness. The offering of incense prefigured the intercession of Him, who, with His own blood, passed through the vail into the true Holy of Holies; where, at the heavenly throne, He ever liveth to plead its merits, on behalf of His believing people, as He presents their evening and morning prayers, as well as all their holy breathings to His and their heavenly Father.

In the more corrupt ages of Jewish history, the offering of sacrifices and of incense became a dead letter, to the great majority of both priests and people. For by engaging in the services of the sanctuary with impure and impenitent hearts, their sacrifices and their incense became an "abomination to Him" (Prov. xv. 8; Isa. i. 10-17). This sad result, however, did not arise from any defect in these means of grace. They were God's appointed ones for the spiritual growth of His ancient people, and it was in a prayerful improvement of them that Old Testament saints were made meet for the inheritance of the saints of light. Daily communion with God tended to keep the flame of spiritual life alive in their souls. God's promise to those who frequented the sanctuary was—"There I will meet with thee." The language of pious souls was—"We shall be satisfied with the goodness of Thy house, even of Thy holy

temple;" and, when deprived of the privilege of worshipping there, they ardently longed for a renewal of it—

> "My thirsty soul longs veh'mently,
> Yea faints, Thy courts to see:
> My very heart and flesh cry out,
> O living God, for Thee."

There were always some, even in the most corrupt ages of Jewish history, who worshipped God in spirit and in truth, and who, like David and Isaiah, and Zacharius the priest, and good old Simeon, drew water daily out of these wells of salvation, and in every bleeding sacrifice beheld the bleeding "Lamb of God." It is so still. The means of grace to some are a savour of life, to others a savour of death. There are still, as of old, many merely formal worshippers. On the other hand, there are many, and an ever increasing number, who profit by waiting upon the Lord in the Christian assembly, and delight greatly when their steps are bent thitherward, like the pious worshipper of old who sang joyfully—"I was glad when they said unto me, Let us go into the house of the Lord."

And while in the sanctuary they engage in spirit in the same exercises as Old Testament saints did in the Tabernacle and Temple, the great sacrifice is held up in the Christian assembly not in type but in truth. Every faithful minister of the Gospel considers it his greatest honour and privilege to hold it up. "God forbid that I should glory save in the cross of our Lord Jesus Christ." There, too, incense is offered up—even the praise and prayers that ascend from the altar of renewed hearts—

to the heavenly throne. Do you delight in visiting the courts of the Lord's house? If so, it is well. Wait upon the Lord there, and you shall be satisfied with the goodness of God's house, even of His holy temple. Few sanctuaries are open for worship on the ordinary days of the week, but we believe the time is coming, and may be near at hand, when in every town or district at least the doors of one Christian meeting-place will be thrown open for those who are inclined, and who can find it convenient to come together to seek God's face, and communion with Him who has said, "Where two or three are gathered together in my name, there am I in the midst." The privilege of daily worship may be enjoyed at the family altar, and by all believers in their own closets, and surely no true Christian will be content with less than morning and evening service. Christians are under deeper obligations than Old Testament saints were, to begin and end the day with exercises implying thankfulness for mercies received, sorrow for sin, pardon sought through the blood of atonement, and the consecration of themselves, and all they have, to Him who bought them with His own precious blood. Our first look every morning, and our last one every night, should be to the atoning Lamb of God; our first notes of praise when we awake, and our last ones ere we fall asleep, should be songs of praise to our adorable Redeemer; and our first givings at the dawn of day, and our last ones at its close, should be the giving of ourselves anew to Him who gave Himself for us. If we live in daily communion with God, we will go on unto perfection, every day exhibiting more

and more of the beauty of holiness. Thus living, we need not be afraid to die. How calmly at night we may lay our head on our pillow and close our eyes, knowing that if these should never again open here, they will open in that bright world where there is no night, but endless day; or, when leaving our dwellings in the morning to pursue our daily calling, how cheerfully we may go forth, knowing that if death should overtake us by the way, and prevent us from ever again re-entering our earthly habitation, we will find a home in the skies; or should we, like the great majority of our fellows, have some little warning of our approaching dissolution, how peaceful our dying-bed will be! The entrance of the last enemy into our chamber will not overwhelm us with terror. Having long been in the daily habit of looking with child-like trust to Jesus, and of committing our souls to His keeping, we know that He will not forsake us when we come to stand on Jordan's bank, but will fulfil His promise, "When thou passest through the waters, I will be with thee," and that He will then hold out to us His own loving and almighty hand; and as we place ours in it for the last time on this side of the river, we need not fear, but feel safe and happy, assured that He will conduct us in safety through the stream—"the narrow stream of death"—and bring us into the better land, and into His Father's house of many mansions.

"Jesus, the vision of Thy face,
Hath overpow'ring charms;
Scarce shall I feel death's cold embrace
If Christ be in my arms."

CHAPTER XX.

THE GREAT DAY OF ATONEMENT.

A GREAT day in Israel was the tenth of the seventh month (our September). The people, who were early astir, might have been seen in multitudes crowding to the sanctuary, in obedience to the Divine command: "Ye shall have on this day an holy convocation" (Num. xxix. 7). All secular work was suspended: "It shall be a Sabbath of rest" (*lit.* Sabbath of Sabbath) "unto you" (Lev. xvi. 31). It was also a day of humiliation on account of the sins of the past year: "Ye shall afflict your souls" (ver. 29). National sin not only polluted the people, but also the beautiful sanctuary, and so defiled them and it, as to render it necessary, in addition to all the sacrifices offered during the preceding twelve months, that they and it should this day be purged with atoning blood.

Besides the usual stated daily burnt offering, there was an additional one this day, consisting of one young bullock, one ram, and seven lambs, with the accompanying meat and drink offerings (Num. xxix. 7, 8); but the special offerings (Lev. xvi.) were:

1*st*, A young bullock for a sin offering for Aaron and his house.

2*d*, Two goats for a sin offering for the people.

3*d*, A ram for a burnt offering for Aaron and his house.

4*th*, A ram for a burnt offering for the people.

Much is said about the sin offerings in Lev. xvi., but little about the other forms of sacrifice; and this is quite in keeping with the character of the day, for the former, in a much higher degree than the latter, had an expiatory character.

Aaron having washed his whole body in water, and dressed (ver. 4), not in the high priest's golden robes, but simply in the white linen garments, began the services peculiar to the day of annual atonement by presenting at the door of the Tabernacle the bullock for himself and his house, and then the two goats for the people, upon which he cast lots—one lot for the Lord, and the other lot for the scape-goat. The goat upon which the lot fell for the Lord, he again presented before the Lord at the door of the Tabernacle. The first time it, along with the other, formed one united offering; the second time, it was for a sin offering to be sacrificed in the usual way. This, however, was not to be the destiny of its fellow, for when it was again presented, it was as a live goat, to be sent away alive for a scape-goat into the wilderness.

Aaron, after slaying the bullock for himself and his house, entered the Tabernacle, carrying in one hand a censer filled with burning coals of fire from off the brazen altar, and in his other sweet incense. The golden

candlestick on the left, the shewbread table on the right, and the golden altar before him, were sacred yet familiar objects; but on this peculiarly solemn occasion, he was on his way to the Holy of Holies, where God in visible symbol was enthroned on the ark of the covenant. For the last twelve months no one, not even the high priest, had visited this innermost chamber of the Holy One of Israel. With the deepest reverence, Aaron lifted the vail, and immediately on entering placed the censer on the ground, dropping at the same time the incense on the fire, so that clouds of sweet odours at once arose and partially hid the shekinah, but for which he might not have dared to look upon this symbol of the Divine presence. Leaving the incense burning, he retraced his steps to the court, and there receiving the blood of the slain bullock, returned to the throne room, and sprinkled it with his finger upon the mercy-seat eastward; and before the mercy-seat with his finger seven times. The blood he sprinkled was an acknowledgment, that on account of the sins of the past year, he and his house were unclean and deserved death; but on the ground of that blood, cried for and obtained forgiveness and cleansing.

The goat upon which the lot fell for the Lord, being the people's sin offering, was now slain by Aaron, who carried its blood into the Holy of Holies, and sprinkled it in the same manner as he had done that of the bullock; and as for himself in his previous entry, so now for them he asks and obtains forgiveness of the sins which they had been guilty of during the past year. His reappearance in the court is the signal that all Israel are pardoned.

Not the people only, but the Tabernacle itself required cleansing, for it was polluted by reason of the sins of those in whose midst it stood. The sprinkling of the blood upon the mercy-seat and before the mercy-seat has sufficed for the cleansing of the Most Holy Place, as well as for Aaron and the people. The Holy Place must also be cleansed. With the mingled blood of both sin offerings, Aaron approached the golden altar (Lev. xvi. 18; Exod. xxx. 10), and rubbed the blood upon its horns, and then sprinkled it upon the altar seven times, by which rite, it is probable, not only the altar, but the Holy Place itself, was cleansed. The remainder of the blood was poured out at the foot of the brazen altar, and this probably constituted its cleansing and that of the court as well; for, "almost all things are by the law purged with blood."

For Aaron, his house, the people, the Holy of Holies, the incense altar, and the Holy Place, the altar of burnt offerings and the court, atonement has now been made —all these have been cleansed with blood.

The people did not fear now that, on account of the sins of the past year, flashes of fire from the cloudy pillar would consume them, nor the plague destroy them, nor their Divine King depart from their midst. He will continue to dwell in the beautiful Tabernacle as His palace-temple, and suffer the people to approach and hold communion with Him through the medium of the high priest.

After such significant rites, all pointing to the remission of sin and the complete cleansing of the people and the Tabernacle, was anything further done this day

in order to set forth the complete blotting out of sin? Yes. Behold the scape-goat! Aaron puts his hand upon its head. He is confessing over it all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the live goat. He now sends the sin-laden goat by the hand of a fit man into the wilderness. This man led the goat down the court, out at the gate, through the streets formed by the tents of the thousands of Israel, and when beyond the encampment, he let it go into the wilderness, where it was lost. There it may have been torn to pieces by wild beasts, or may have died a slow agonising death from hunger and thirst, or from some other cause; but how or when it died we are not informed, and it was not necessary we should, for it was not its final doom that was intended to portray in vivid colour to the Israelites the great and comforting truth, that God that day had so completely forgiven His people as to look upon them in their relation to Him as King of Israel as if they had never sinned at all. Their sins were removed to such a distance from Him, that when "sought for they shall not be found;" "As far as the east is from the west, so far hath He removed our transgressions from us;" and all this is strikingly set forth in the scape-goat burdened with the nation's sins, being sent away into the wilderness, where they are as completely lost as if they had been cast into the depths of the ocean.

The goat that was sacrificed, and the one that was sent into the wilderness, are two features of the same picture. The blood of the slain goat sprinkled on the

mercy-seat, signified that pardon and cleansing were obtained through the shed blood of the innocent victim.

Only the high priest witnessed the work of atonement in the Holy of Holies; but in the atoned for or forgiven sins being put upon the head of the live goat, and sent into the wilderness, the people themselves had a significant symbol set before their eyes, one showing how completely sin had been put away by the blood of the slain goat, and how entirely they were cleansed from its defilement. The sins put upon the head of the live goat would have had no significance whatever, had the blood of the slain goat not already been sprinkled upon and before the mercy-seat, for "without shedding of blood is no remission." The two goats, in a sense, were one sacrifice—two halves of a whole. If life could have been restored to the dead goat, it would have been sent into the wilderness, and the other could have been dispensed with.

While Aaron was engaged in the solemn work of annual atonement, he was dressed, as we have seen, in the white garments only; but having slain the sin offerings, and sprinkled their blood as already described, he entered the Holy Place, and again washed his body in water (Lev. xvi. 24), and arrayed himself in the golden robes (Lev. xvi. 24), so that when he reappeared in the court he was resplendent in his shining and coloured vestments.

By the atonement made this day for Israel, the barriers that stood in the way of their approach to God were removed, so that they might now approach Him through the medium of the high priest. The way of

access being open, Aaron now offered the burnt offerings: the ram for himself, and the ram for the people. After this, he burned the fat of his own and the people's sin offering on the altar. The man who led the sin-laden goat into the wilderness, having contracted defilement by touching the animal, was required to wash his clothes and bathe his flesh in water before being permitted to re-enter the court. The bodies of the bullock and the goat which were sacrificed still lie in the court. Their blood has already been carried into the Most Holy Place, and sprinkled on the mercy-seat, and their fat has been burned on the altar; now their carcasses were removed out of the court and beyond the camp to the place where the ashes were poured out. What this was significant of has already been pointed out (see p. 198).

The whole of the rites of this day were typical of the atoning work of our great High Priest. Aaron's washing himself, and putting on white raiment, and making atonement for his own sins before doing so for the people, shadowed forth the necessity of the perfect holiness of our great High Priest. He "offered Himself without spot to God."

No one was in the Tabernacle when Aaron officiated on the great day of annual atonement, and this circumstance points to Christ's having the sole merit of atonement. He shares it with no one. He trod the wine-press alone.

The high priest, as we have seen, after slaying the sin offerings, carried their blood into the Most Holy Place, and there, amidst clouds of incense which covered the golden throne, sprinkled it on the mercy-seat, and

interceded with God for Israel, the clouds of incense being his embodied prayer, and the sprinkled blood the ground on which forgiveness and all needed blessings were sought. So Christ, our great High Priest, after dying for sinners on the cross, ascended up on high, and, parting the blue vail of the skies, entered the true Holy of Holies, carrying with Him, not the blood of bulls and goats, but His own; and there, where the incense of His all-prevailing intercession not only covers the mercy-seat, but fills all heaven with its grateful odours, ever liveth to plead its merits on behalf of His believing people.

"Once in the circuit of a year,
With blood, but not his own,
Aaron within the vail appears,
Before the golden throne.

"But Christ, by His own powerful blood,
Ascends above the skies,
And in the presence of our God
Shows His own sacrifice."

The scape-goat, laden with the sins of the people, and sent into the wilderness, is typical of the complete blotting out of sin, through the atoning work of our great High Priest, and of sin, when forgiven by God, being removed out of His sight.

We have seen what the atonement, made on this day, effected for the Israelites. As far as pertaineth to the flesh, they were cleansed; and their sins, as far at least as they deserved temporal punishment, were forgiven; but spiritual and eternal blessings could only be obtained through the medium of a greater High Priest, and a

greater sin offering—even through Christ. His blood—His alone—can sanctify to the cleansing of a guilty conscience, and save from everlasting punishment, and bring sinners near to the Holy One of Israel.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"But Christ, the Lamb of God,
Takes all our sins away;
A sacrifice of richer blood
And nobler name than they.

"Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His dying love."

Pious Hebrews, having faith in God and in the appointed means of grace, were partakers not only of temporal benefits, but also of those spiritual and eternal blessings which Christ, by His atoning death—so vividly prefigured on the day of annual atonement—has secured for the whole household of faith. And we believe that many, if not all, of those who were Israelites indeed, had glimpses, more or less distinct, through the typical services of this great day of the coming Messiah.

At the conclusion of the services, Aaron blessed the congregation; but our great High Priest never ceases to shower down blessings, great and without number, upon His people.

The day of annual atonement was the greatest day in

the Jewish year; but, great as it was, it was but the shadow of greater days.

The day on which Christ was born in Bethlehem and laid in the manger; the day on which He hung upon Calvary's cross, and which heard His dying accents proclaiming to the ends of the earth, and to the end of time, redemption's completed work, "It is finished;" the day on which He arose triumphant from the grave; and the day on which He ascended from Mount Olivet—these are the greatest days in the world's history, perhaps in that of the universe. They stand out by themselves from all the days of the past, and, with the day of judgment, will do so from all the days of the future.

The great lesson to be learned from the subject we have been considering is, that "without shedding of blood is no remission." May we ever be seeking to have our consciences sprinkled with the precious blood of Christ, and we shall "have redemption through His blood, even the forgiveness of sins," access at all times to a throne of grace, and enjoy the light of God's countenance now, and hereafter "dwell for ever in His holy tabernacle."

CHAPTER XXI.

THE SUPERIORITY OF THE HOLY OF HOLIES TO THE OTHER PLACES OF THE TABERNACLE SHOWN BY A NUMBER OF INDICATIONS.

WE have chosen the above heading for the purpose of hanging on it a few remarks on some points which we would not like altogether to pass over. Such points as the variety in value of different parts of the structure and of the holy vessels, the shape of places, the numbers that are prominent in the court and the Tabernacle, and the bearing which these and some other things have on the relative sacredness and importance of the court, the Holy Place, and the Holy of Holies.

DOOR PILLARS.

The gate pillars were overlaid with brass and stood on brazen sockets; those of the door of the Holy Place were superior, for they were overlaid with gold though they stood on brazen sockets; but those of the vail or door of the Holy of Holies were superior to either, not

only being overlaid with gold, but having silver sockets to rest on.

DOOR HANGINGS.

The hanging for the gate of the court was of needlework, and was made of blue, and purple, and scarlet, and fine twined linen; that of the door of the Holy Place, although also of needlework and made of the same material, being four-square, was superior in shape to the other; but the vail of the Holy of Holies was superior to both, for besides being four-square and variegated by the same bright colours as the others, it was of "cunning work," and had cherubic figures interwoven.

CURTAINS.

The curtains or hangings which with the pillars formed the court-wall were made of fine twined linen; those of the Holy Place were superior, for they were manufactured of blue, and purple, and scarlet, and fine twined linen yarn, and had figures of cherubs interwoven; those of the Holy of Holies as a whole were superior to those of the Holy Place, for the east side of the latter was not hung with the gorgeous tapestry, but all the sides—the roof, and the south, north, east, and west walls—of the Holy of Holies were resplendent with the bright colours and the lovely cherubs.

FURNITURE.

In the court stood the altar of burnt offerings, over-

laid with brass, and between it and the sanctuary the laver made of the fine brass of the serving women's mirrors. The furniture of the Holy Place was superior to that of the court, for the shewbread table and the incense altar were overlaid with gold, while the splendid lamp-stand was made of the precious metal itself; but the furniture of the Holy of Holies was superior to either that of the court or of the Holy Place, for the Ark of the Covenant was not only overlaid with gold, and its cover the mercy-seat, and the cherubim of glory made of pure gold, but resting on this golden seat, and filling the space between it and the overarching wings of the two cherubs, was the luminous shekinah cloud—the symbol of the Divine presence.

PERSONS.

Common people when bringing sacrifices, and Levites as servants of the priests, had access to the court; only priests had access to the sanctuary, which indicated its greater sacredness and its superiority to the court; but only the high priest had access to the Holy of Holies, which indicated its greater sacredness and its superiority to either of the two other places.

SHAPE OF PLACES.

The court was a double square and open to the heavens; the Holy Place was superior, for although it too was a double square, it was less incomplete as a place, being covered over; but the Holy of Holies was

superior to both of the other places, for besides being covered over, it was four-square.

NUMBERS.

Four, Five, Seven, Ten, and One Hundred are numbers that occur in the Tabernacle, and that are frequently mentioned in the Scriptures. With the exception of Five, they are regarded as symbolic numbers of perfection or completeness. Five is deemed by many the number of imperfection, but we prefer viewing it rather as a less significant number of perfection than ten.

Court Numbers.—The court was 100 cubits long. There were four colours in the gate hanging. The brazen altar was four-square, and had four horns and four rings. Five was the most prominent court number. Its pillars were five cubits high, and were spaced at the distance of five cubits from each other; the hangings of the wall were five cubits high (Exod. xxvii. 18). The brazen altar was five cubits long, and five broad. Both the length of the court—100 cubits, and its breadth 50 cubits—were multiples of five. The five pillars from which the sanctuary door was suspended, stood not in the Holy Place, but in the court, in the same way as the four pillars for the vail of the Holy of Holies stood, not in that innermost chamber, but in the Holy Place, as a glance at the woodcut, p. 37, will show. Although the bars around the sides of the Tabernacle cannot be said to belong to the court, yet they were on the outside of the sacred structure, and seen only in the court, and in this sense identified with it. There were five of

these bars along each of the enclosed sides of the Tabernacle.

Tabernacle (*or Habitation*) *Numbers.*—The very significant symbolic number Ten is prominent in the habitation, and contrasts with the prominent court number five, which, as already noticed, is deemed the imperfect number, but which we, as already noticed, prefer regarding as a less significant number of perfection than ten. The habitation or the Tabernacle internally, was ten cubits high and ten broad. There were ten cherub curtains, and also ten goat-hair curtains, for although there was another of these last curtains it was used entirely on the outside. One Hundred occurs in the Tabernacle as well as in the court, that being the entire number of the silver sockets. Four, another of the numbers of perfection, occurs in the Tabernacle, and far more prominently than in the court. The vails were each four-square; the roof was four-fold; four colours appeared both in the vails and in the cherubic curtains. Both forty-eight, the number of the boards, and ninety-six, the number of the sockets they rested on, were multiples of four. The Tabernacle was thus, as far as numbers indicate, a superior place to the court, or if we may so speak, these indicated that it was a place nearer perfection than the court.

Holy Place Numbers.—In this apartment was the golden altar, which was four-square, and had four rings and four horns; and here also stood the shewbread table, which had four rings; and in this sacred chamber the most significant of all symbolic numbers occurs, for here stood the splendid golden candlestick with its seven

branches, its seven lamps, and its seven-fold light. As far as numbers indicate, it is apparent that the Holy Place was superior to the court.

The Most Holy Place Numbers.—Here Seven occurs as well as in the less sacred apartment, for the blood of the sin offerings on the great day of atonement was sprinkled seven times on and before the mercy-seat. Here also *four* and *ten* occurred, and far more prominently than in the Holy Place. The Holy Place was a double square, but the Holy of Holies was four-square. The tops or surfaces of the brazen altar and the golden altar were four-square, but the innermost chamber of the Tabernacle, like the same apartment in the Temple, and like the new Jerusalem which John saw in vision (Rev. xxi. 16), was a perfect square or cube. "The length and the breadth and the height of it are equal." The Holy Place was ten cubits high, ten wide, and twenty long; but the Holy of Holies was ten cubits high, ten wide, and ten long; every one of its sides—the roof, the floor, and the south, north, east, and west walls—was ten cubits square. Thus, the Holy of Holies was not only a perfect square, but it was a cube formed of the very significant symbolic number of perfection, ten. The outside of the Ark of the Covenant, which stood in this innermost chamber, does not seem to be particularly associated with any of the numbers of perfection, save its four rings; but withdraw the lid and look in, and what do you behold? The tables of stone with the TEN Commandments written on them with God's own finger. The Holy of Holies, it is evident, as far as numbers indicate, was the most sacred and important place of the

Tabernacle, and bore the most distinct marks of perfection. Let us not forget, however, that in speaking of indications of greater or less completeness or perfection, we are only speaking relatively, for both the court and the Holy Place were planned by Jehovah Himself, and were perfectly adapted for the purposes for which they were intended.

In numbers, as well as in pillars, vails, hangings, curtains, holy vessels, persons, shape of places, we have clear and unmistakable indications that the Holy of Holies was superior to both the court and the Holy Place. The nearer, as we have seen, that parts of the sacred structure, holy vessels, persons, places, and numbers, were situated to, or the more closely they were associated with, the symbol of the presence of the all-perfect Jehovah, they were the more valuable, beautiful, dignified, perfect in form, or significant of completeness. In this way they all distinctly pointed to the innermost apartment of the Tabernacle as the region of pre-eminent beauty, perfection, and glory. Yet this glorious throne room, and the bright shekinah cloud, were but faint types of the inconceivable and transcendent glories of the heavenly sanctuary, and of Him who there dwelleth in the light that is inaccessible and full of glory. How shall we who are sinful dust and ashes have access to the heavenly sanctuary, and appear before its transcendently glorious throne, when none but priests were permitted to enter even the first apartment of the Tabernacle, and none but the high priest had access to the innermost chamber. Blessed be God, genuine believers are a royal priesthood, and the way of access for them into the

holiest of all is open, since Christ, by His atoning death, has rent the vail in twain. No court, no brazen altar, no laver, no holy place, no golden altar, and no dividing vail, now come between God's redeemed people and the heavenly throne. All that was typified by the brazen altar and the court, and by the golden altar and the Holy Place, are to be found in the true Holy of Holies. There is the Lamb of God, slain from the foundation of the world, and there is the great Intercessor, interceding for those who have believed on His name, and pleading on their behalf the efficacy of the blood which He shed for them on Calvary. Not on one day of the year, but on every day and at all times, we may enter into the "holiest by the blood of Jesus, by the new and living way He hath consecrated for us through the vail, that is to say, His flesh," and there obtain mercy to pardon, and find grace to help in time of need. And while we have thus the privilege, even now, of entering the heavenly sanctuary by faith, let us be cheered by the blessed hope of its becoming hereafter the dwelling-place of our immortal souls. May every step in our earthly pilgrimage be one nearer to this happy abode, and to our Father in heaven, and one that will find us not only nearer to God but increased in meetness to stand in His presence and to serve Him day and night in His holy temple for ever and ever.

"Then let the way appear
Steps unto heaven,
All that Thou sendest me
In mercy given;
Angels to beckon me,
Nearer, my God, to Thee,
Nearer to Thee."

CHAPTER XXII.

THE ENCAMPMENT AND ORDER OF MARCH.

IN form, the Encampment was square, the Tabernacle occupying the central position, and the four grand divisions of the army of Israel camping around it, one on each side.

Between the Levitical tents, which were pitched near and around the Tabernacle, and the first line of the tents of the other tribes, there was a reserved space (Num. ii. 2), which was holy ground, being sanctified, as Mount Sinai had been, by its proximity to God's manifested presence; and, as in the case of that holy mount, death may have been the penalty for trespassing on it, or even touching it with hand or foot.

Although the Israelites were not permitted access to the space between their tents and the Tabernacle for secular purposes, the prohibition did not exclude them from it when their object was to draw near God for the purpose of worship, or when called together on great national occasions. The Levites camped in the following order around the Tabernacle:

On the East,

and before the gate of the court, were pitched the tents of

MOSES, AARON, AND THE PRIESTS

(Num. iii. 38).

On the South Side,

the tents of the

KOHATHITES

(Num. iii. 29).

On the North Side,

the tents of the

MERARITES

(Num. iii. 35).

And on the West Side,

the tents of the

GERSHONITES

(Num. iii. 23).

It was a wise arrangement that this tribe should pitch its tents near and around the holy Tabernacle, as the 8580 males above the age of thirty belonging to it, were the appointed ministers of the sanctuary (Num. iv. 47, 48); sentinels to guard it (Num. i. 53); labourers to rear it and take it down (Num. i. 51); carriers to trans-

port it from place to place (Num. iv.); servants to assist its priests in their sacred duties (Num. iii. 9); and instructors to teach the thousands of Israel that camped on every side of them (Deut. xxxiii. 8-10; 2 Chron. xvii. 8, 9).

Each grand division or army of Israel was composed of three tribes, and camped as follows:

On the East

(Num. ii. 2-10),

THE CAMP OF JUDAH,

Comprising the tribes of Judah, Issachar, and Zebulun.

On the South

(Num. ii. 10-17),

THE CAMP OF REUBEN,

Comprising the tribes of Reuben, Simeon, and Gad.

On the West

(Num. ii. 18-28),

THE CAMP OF EPHRAIM,

Comprising the tribes of Ephraim, Benjamin, and Manasseh.

And on the North

(Num. ii. 25-29),

THE CAMP OF DAN,

Comprising the tribes of Dan, Naphtali, and Asher.

The following diagram of the plan of the camp will help to illustrate the preceding remarks. The encampment was square; but for want of room on the page to display it efficiently in this form, and at the same time to show the relative positions of the Tabernacle, the court, the furniture, the Levitical tents, and those of the other tribes, the diagram appears as an oblong.

There were, as the diagram shows, four great camps, one on each side of the Tabernacle. The camp of Judah on the east, numbered 186,400 adult males; the camp of Reuben on the south, 151,450; the camp of Ephraim on the west, 108,100; and the camp of Dan on the north, 157,600; in all 603,550. The Levites camped, as already noticed, on every side, between the Tabernacle and the inner line of the four great camps.

The exact number of the Israelites, including women, children, and old men, is not known, but probably was about two millions. The tents of so many people must have covered a large space, which has been variously estimated from about one or two miles to eight or ten miles square. From calculations we have made, we are certain that a square of two, or at most three miles, would have afforded ample room for the whole encampment.

The different camps, tribes, and families, had standards, flags, or ensigns to distinguish them from each other. These banners, doubtless, differed from one another, but whether in consequence of varying in colour, or of having various emblematical figures embroidered on them, is uncertain, the Bible being silent on the subject. All was arranged so as to secure the

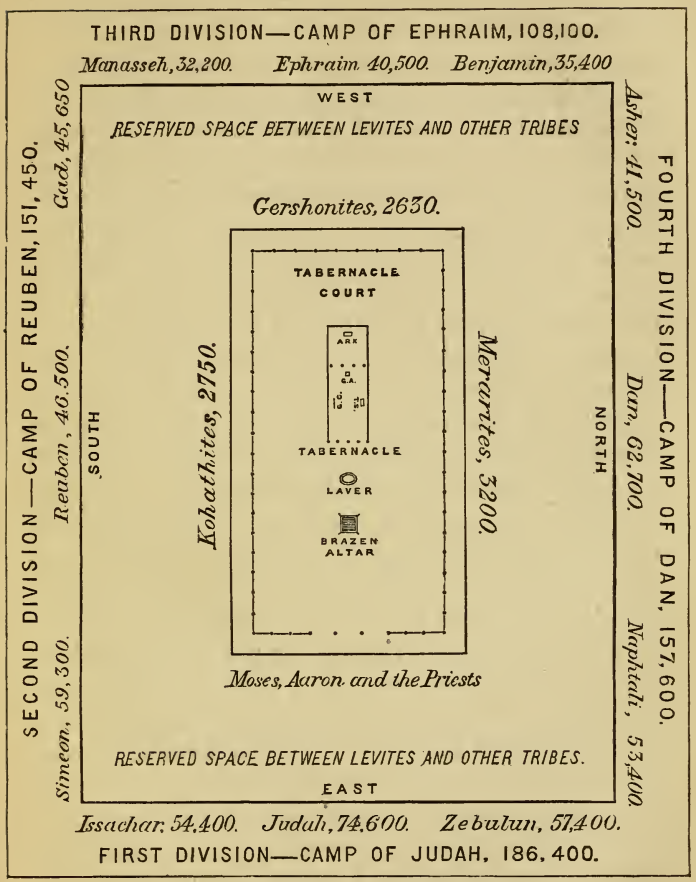


DIAGRAM OF THE PLAN OF THE ENCAMPMENT.

Dotted line indicates court wall. Dots represent the position of the court-pillar sockets. Line next to dots indicates first line of Levitical tents, and the first line beyond this one, the first line of the tents of the other tribes.

most perfect order, "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the Tabernacle of the congregation shall they pitch" (Num. ii. 2). This city of tents must have presented a most beautiful spectacle. In the centre stood the Tabernacle, its golden walls and silver foundation shining resplendently, and its beautiful roof-covering pointing to the heavens above, where is the "true Tabernacle not made with hands." Resting upon it was the cloudy pillar, sheltering the many thousands of Israel beneath from the burning rays of the sun. "He spread a cloud for a covering," so that "the sun did not smite them by day, nor the moon by night." Around the sanctuary was the court of the Lord's house, having in the centre the brazen altar, with its bright exterior, and ascending from it the curling smoke of the sacrificial victims. A beautiful wall enclosed the court, consisting of pillars and linen hangings, the silver heads and brazen feet and glittering shafts of the former contrasting to advantage with the snowy whiteness of the latter. In the court might have been seen the priests, arrayed in their robes "for glory and beauty." Near at hand, and around the Tabernacle, the tents of the Levites were pitched, forming another wall of defence to the holy habitation; beyond these, on every side, stretched away the tents of the many thousands of Israel, all arranged in order, like a well laid-out city, in regular streets, and so planned, it is supposed, that each tent-door faced the Tabernacle, enabling the people to worship God at their tent-doors, with their faces towards the sanctuary.

All this vast encampment, as already mentioned, was covered over by the expanded cloud—the outspread protecting wings of the Keeper of Israel. Can you doubt that the encampment of Israel in the wilderness was a scene of surpassing loveliness? Hear the description given of it by an eyewitness, who was sent for by a wicked and idolatrous king to curse Israel. The prophet Balaam, standing on the top of a mountain, while the camp of Israel was spread out in the plain beneath, essayed to curse Israel, but was so overwhelmed by the imposing spectacle that burst upon his view that blessings, and not curses, rolled from his lips: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." "Who can count the dust of Jacob, and the number of the fourth part of Israel?" "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters. God brought him forth out of Egypt; he hath, as it were, the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiii. 8-10, xxiv. 5, 6, 8, 9).

THE ORDER OF MARCH
(Num. x.).

LEVITES,
Bearing the Ark of the Covenant
(Num. iv. 15, x. 38).

ARMY OF JUDAH
(Num. x. 14-16).

JUDAH.

ISSACHAR.

ZEBULUN.

THE MERARITES
(Num. x. 17),
with four waggons drawn by eight oxen, bearing the boards, bars, pillars, and sockets of the Tabernacle, and the court pillars and their sockets.

THE GERSHONITES
(Num. x. 17),
with two waggons, drawn by four oxen, bearing the curtains, coverings, and hangings of the Tabernacle, and the hangings of the court.

THE ARMY OF REUBEN
(Num. x. 18, 20).

REUBEN.

SIMEON.

GAD.

KOHATHITES

(Num. x. 21),

carrying the sacred furniture of the sanctuary and the court.

THE ARMY OF EPHRAIM

(Num. x. 22, 24).

EPHRAIM.

MANASSEH.

BENJAMIN.

THE ARMY OF DAN

(Num. x. 25-27).

DAN.

ASHER.

NAPHTALI.

On the rising of the cloudy pillar from off the Tabernacle, which was the Divine signal for the children of Israel to commence their journey, they began to take down their tents, and make other needful preparations for moving onward. In a very short time the whole camp presented a scene of busy and exciting preparation. As the encampment was arranged in the most perfect order, so was the order of march. Every camp, tribe, and family marched in the place assigned it in the great army.

Levites, bearing aloft the Ark of the Covenant, were the first to start. The ark, with the cloudy pillar above,

and perhaps resting on it, thus became a kind of sacred standard, going before "to search out a resting-place for them." The cloud giving the signal, it and the bearers of the ark moved forward simultaneously. The priests now blew an alarm with the silver trumpets for the army of Judah to start; and that tribe, bearing the leading standard of the whole army of Israel, moved onward, followed by the two tribes subordinate to it—those of Issachar and Zebulun. Next came the Merarites, who had charge of four waggons, drawn by eight oxen, and laden with the boards, bars, pillars, and sockets, of the Tabernacle, and the pillars and sockets of the court. Then the Gershonites, who had charge of two waggons, drawn by four oxen, and laden with the curtains, coverings, and hangings of the Tabernacle, and the hangings of the court. The priests again blew an alarm, and the army of Reuben, obeying the summons, followed after the Merarites and the Gershonites. This army formed a guard to these two families of Levites, and the precious materials they had charge of. Next in the order of march were the Kohathites, carrying the furniture of the Tabernacle and the court, consisting of the golden altar, the table of shewbread, the golden candlestick, the brazen altar, and the laver, all of which were carefully covered with cloths. The army of Ephraim followed next in order, as guardians of the Kohathites and the sacred vessels of the sanctuary. And the Danite troops coming up last, formed the rearguard of the whole Israelitish host.

The Israelites must have presented a grand spectacle as they marched through the wilderness in battle array,

with innumerable banners displayed, and led on by the fiery cloudy pillar, which moved majestically in the air before them—guarding, lighting, and protecting them!

Great wisdom was displayed in the encampment and order of march. None of the arrangements were arbitrary in their nature. All was wisely ordered, and with a view to the welfare of all the tribes, and of every Israelite. We may not be able to see all the wise reasons why the army of Judah in the march led the van; why that of Dan formed the rearguard; why Reuben's army occupied the second place in the order of march; and why Ephraim's occupied the third place; or why such and such tribes were grouped together; but we are able to discover as many reasons as satisfy us that each army and each tribe was assigned its place with a view to its own best interests, as well as that of the whole army of Israel.

The first place, we have already seen, was assigned to the Levites, including the priests. They camped nearest to the Tabernacle, and formed a kind of outer wall of defence to it; and in the march they had charge of the transport of the sanctuary and its sacred vessels. The next highest place is allotted to the tribe of Judah. It, and the two tribes subordinate to it, pitched their tents on the east and in the front, the position of greatest honour; and in the order of march it preceded the other three armies—the tribe of Judah thus leading the van of the whole army of Israel. Jacob, when blessing his sons, predicted the pre-eminence of Judah, and the tribe bearing his name, on that account, seemed to have a right to preference; yet the tribe of Levi was more

honoured than it, in being set apart to sacred duties. This was, no doubt, humbling to the Judahites; but being placed in the forefront in the encampment, and leading the van in the order of march, may have been intended as compensation to them for the preference given to the Levites, and might well reconcile them to their position. With the tribe of Judah were associated the two tribes most closely allied to it by blood, affection, and other tender ties. Issachar and Zebulun were the descendants of Judah's two youngest brothers by the same mother. Though Judah had been predicted to the presidency of his brethren, Reuben was the first-born son of Jacob, and the tribe bearing his name on that account might feel that it had some claim to preference. That claim seems not to have been overlooked, for the first place is assigned it in the second great army, both in the camp and in the order of march. With the tribe of Reuben were associated those of Simeon and Gad. Simeon was Reuben's brother, by the same mother, Leah, and was next to him in the order of birth, Reuben being the eldest and Simeon the second eldest son. Gad was the first-born son of Leah's handmaid. Reuben and Simeon following each other in the order of birth, and being nearly of the same age, were in a peculiar sense near to each other, and this may partly account for the two tribes bearing their names being assorted together. It was probably in consideration of Gad's being the first-born of Leah's handmaid that the tribe descending from him is honoured by being leagued with those of Reuben and Simeon, and on that account Gad would probably be the more

willing to co-operate with these two. Besides forming the second army in the order of march, this one had the honour of guarding the sacred habitation and its court, as these were transported by the Levites. The third grand division of three tribes embraced those of Ephraim, Benjamin, and Manasseh, the descendants of Jacob by his favourite wife, Rachel, so that these three tribes were more closely related to one another than to any of the other tribes, and also by very peculiar and tender ties. This grand army of Ephraim was the third in the order of march, and followed and guarded the Kohathites, who carried the sacred vessels and furniture of the sanctuary. To guard the golden altar, the table of shew-bread, the golden candlestick, the brazen altar, and the laver, was likely deemed of such honour by the army of Ephraim as to prevent it envying the posts allotted to the other tribes.

The fourth great camp was composed of the tribes of Dan, Asher, and Naphtali, descendants of Jacob by his wives' handmaids. Of these, Dan was the leading tribe, and the army took its name from it. That Dan was appointed to the first place in one of the great armies seems to have been a recognition of the claims of the descendants of Jacob's concubines. Next to the army of Judah, that of Dan was the most numerous, and this fact was taken into account; for, next to that of Judah, it was appointed to the place of greatest danger, the rear of the whole army. If Judah's army formed the vanguard, that of Dan formed the rearguard of the great army of Israel.

How admirably, then, was each tribe assigned its

place in the great encampment and in the order of march. The claims to some kinds of preference, that each one might be supposed to put forth, are duly recognised. The tribes most nearly related to one another, by blood, affection, or other ties, are grouped together, and each grand camp or army seems to occupy that position in the encampment and order of march which it appeared to have some claim to. All seems to have been so arranged as best to promote the peace and unity and well-being of the thousands of Israel, and advance them in their journey to the promised land. The more we study the plan of the encampment and order of march, the more we admire them, and the wisdom of Him who is "wonderful in counsel, and excellent in working."

Genuine believers, though seemingly disunited, are as really one as the Jewish Church was in the wilderness, though they are of every colour, race, and people, and dwell in all parts of the world, and are connected with various sects of professing Christians, in consequence of their not yet seeing eye to eye on all points, yet they are all one. They have been washed in the same blood, baptized by the same spirit, and they are animated by the same heaven-inspired hopes. They are as really fellow-citizens as those were who composed the city of tents in the wilderness. They constitute but one great encampment, with the same glorious banner waving over them. They form but one great spiritual army, led on by the Captain of Salvation. They are all fellow-pilgrims marching to the heavenly Canaan, guided by a

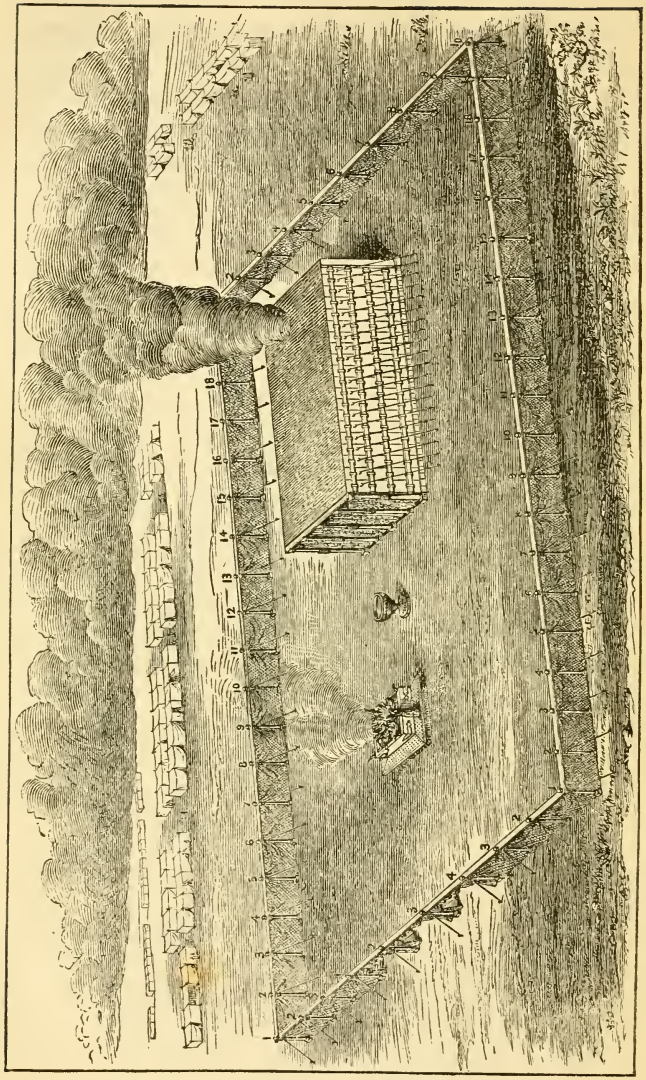
great light in the way that they are to go, even by Him who is the "light of the world."

As every Israelite and every tribe had the respective place in the encampment and in the order of march that each was to fill, appointed by God, so every New Testament Israelite has his place in the Church, and in the world as well, assigned him by God, and not arbitrarily, but, as in the case of the Israelites, wisely, and with a view to his own spiritual welfare, as well as to that of the whole Church.

If you are a child of God, seek ever to have a lively sense of the greatness of your privileges. They are far greater and far more numerous, than were those of the Israelites. Whatever be your position in the world, and especially in the Church, remember you are where God has seen meet to place you. You are a fellow-citizen with all saints, a soldier of that great army which has Christ for its leader and commander, an heir of glory, and a pilgrim on the road to the heavenly Canaan. Ever seek to act as becometh your high calling. Do not forget that great privileges imply great responsibility and numerous duties to be performed. Whatever may be your place in the Church or in the world, seek to act in both as your Captain would have you. Think not, if you are poor or unlearned, or have few talents, that there is no need for you labouring in Christ's cause, or fighting in the ranks of His soldiers. Christ has work for all His followers—has a place in His army for every true convert. If you are one, you are in the place He has allotted you, and you possess the talents necessary to fill it. Some person or persons are in the circle of your

influence to an extent which they are not so in that of any other party. Christ demands the active exertions of all His followers. Those who bear His name, but do nothing to advance His cause, give no evidence that they are His. It is easy for some professing Christians to frame plausible excuses for not aiding by their personal efforts the Gospel cause. Indeed, the number of such is legion; but these excuses will be of no avail on the day of judgment, for to all those who professed to be Christ's, but kept aloof from His service, and were not found fighting His battles, on that day He will say, "Depart from me, I never knew you." Suppose Judah had refused to lead the van, because Levi had been chosen to minister to the Lord; or suppose Dan had refused to bring up the rear, because Judah had been appointed to lead the van; or suppose this and that Israelite refused to take the place assigned him, because associated with this or that division, would the army of Israel ever have taken possession of Canaan at all? So, in like manner, unless Christians are content to labour for the good of Zion with the means and with the talents God has given them, and in the place He has assigned them in the world and in the Church, the kingdoms of this world will never become the kingdoms of our Lord and of His Christ. If you are one of those who are willingly, however humbly, labouring in the Master's service, be of good cheer, faint not by the way. You need not. You have Divine strength to support you, and an unerring Guide to conduct you in the path of duty. If you bend your ear to Him, you may ever hear His encouraging voice, saying, "My grace is sufficient for thee; for my

strength is made perfect in weakness." Turn your eyes towards Him, and you may ever behold Him, as a great light walking before you, and beckoning you onwards in the way you are to go,—a good way, a way leading to victory, glory, honour, and immortality. "Be thou faithful unto death, and I will give thee a crown of life."



THE COURT AND THE CLOUDY PILLAR.

CHAPTER XXIII.

THE FIERY CLOUDY PILLAR.

FROM the day the Tabernacle was reared in the midst of the Israelites, till the day they crossed the Jordan, the "cloud of the Lord" was associated with this portable temple, either abiding upon it, or moving in the air above the ark.

One of the beautiful names it bore was the Angel of God (Exod. xiv. 19), although no being but God Himself resided in it. We should bear in mind, then, that it was not one of the holy angels, but the cloud itself that was so designated.

The cloudy pillar was, no doubt, the outer envelopment of the mystic flame called the shekinah, which, unvailed, the Israelites would not have been able to behold, seeing that even Aaron, on the great day of atonement, when he entered the Holy of Holies, dared not look upon this symbol of the Divine presence until it was covered with clouds of incense. The Ark of the Covenant was the throne on which the shekinah rested. Of course, beneath the roof of the Tabernacle, it was sur-

rounded by no outer cloudy folds to shroud it, as it was above the sacred structure.

When the Tabernacle had to be taken down preparatory to the Israelites removing to a new place of encampment, the shekinah, in all probability, ascended into the cloudy pillar, which, as soon as the Levites, bearing the ark, had taken their place in the forefront of the host, took up its position right above, and perhaps tapered to the foot, so as to rest on this, the most sacred of all the articles of furniture pertaining to the Tabernacle. The cloud and the ark being thus inseparably linked together, accounts for the people being represented as following the one, and sometimes the other.

The cloudy pillar, we are told in Exod. xxxiii. 9, talked with Moses—phraseology easily comprehended, when we take into account the close connection that existed between the shekinah and it, which was somewhat analogous to that between the spirit and the body.

The fiery cloudy pillar performed many friendly offices to the Israelites. It was:

1*st*, *A Guide.* To lead was its main mission. "The Lord went before them by day, in a pillar of cloud, to lead them in the way; and by night in a pillar of fire to give them light, to go by day and night" (Exod. xiii. 20-22). Tall in stature, and having the appearance of a silvery cloud by day, and of fire by night, it rose conspicuous to view in the dark night as well as in the bright day, and it claimed and received the implicit obedience of the many thousands of Israel. When it moved forward they followed, and when it stood still they halted and encamped beneath its sheltering wings.

It ever guided them in the right way, and in the path of safety, however much it may seem sometimes to have been acting otherwise. It apparently led them in the wrong direction when they commenced to march under its leadership, and caused them to encamp for the first time in a situation which tempted their enemies to pursue, and all but overtake them; but it was the right way after all, as the pilgrims, when they saw the salvation of God, acknowledged in transports of joy, and in a triumphant song. While the pillar-cloud was leading the host of Israel to Pi-hahiroth, and through the Red Sea, and up and down wadies, and by mountain sides, and through the "great and terrible wilderness," and into the vicinity of implacable foes, it was ever an unerring guide. "He led them on safely so that they feared not" (Ps. lxxviii. 53). The pillar was a striking illustration of the long-suffering kindness of our God. Neither murmurings, nor rebellion, nor idolatry, ever drove away the angel of His presence. The guidance vouchsafed, too, was of the most gracious kind. It was like that of a shepherd. "He made His own people to go forth like sheep, and guided them in the wilderness like a flock" (Ps. lxxviii. 52). Nor like a shepherd only, but like a loving and affectionate parent. "The Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place" (Deut. i. 31).

2*d*, *A Light.* Had the pillar not changed its aspect when the sable curtains of night gathered around the host it would have become invisible; but as soon as day departed it became a bright, shining, and resplendent column, visible to every eye, and served not only

to guide, but also to illumine, and whether the army marched or encamped, ever gave a cheering light. The hours of night in the "terrible wilderness" must have been very dismal but for the friendly light shed around the pilgrims by the fiery pillar. "The pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go" (Neh. ix. 19).

3d, A Shade. "He spread a cloud for a covering" (Ps. cv. 39). Only those who have wandered in deserts, under the scorching sun of the East, can form an adequate idea of the pleasing effect which would be afforded by this grateful awning. The head of the cloud appears to have been expanded to such an extent as to overshadow the Israelites, so that the sun did not smite them by day, nor the moon by night.

4th, A Shield. "The Lord your God, which goeth before you, He shall fight for you" (Deut. i. 30). Salvation was sure to the Israelites when this cloud of the Lord interposed between them and their enemies. At the Red Sea it became an impenetrable barrier between the pursuing and the pursued. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them" (Exod. xiv. 19)—the side towards the Egyptians being one of awful darkness, causing their utter destruction, but that towards the Hebrews one of glorious light, which guided the host of Israel in safety to the eastern shore of the Red Sea. Thus, on that eventful night, the fiery cloudy

pillar proved both a sun and shield to God's chosen people.

5*th, An Oracle.* The pillar of cloud, as we have seen, was so closely associated with Jehovah that it is said to have talked with Moses, when we know that it was the Lord Himself who was speaking. It is not improbable that when the Lord spake unto Moses face to face, as a man speaketh unto his friend, that the inner resplendent flame, which was the symbol of the Divine presence, was manifested to him. In Ps. xcix. 7, we read: "He spake unto them in the cloudy pillar." From this oracle sounded forth words necessary for the direction and instruction of the congregation. He who opened His mouth in the burning bush at Horeb, opened His mouth in the cloudy pillar, and frequently spake to Israel's leader for Israel's benefit.

6*th, An Avenger.* When God wished to mark His displeasure, the cloud assumed a very wrathful appearance. The Lord looked unto the host of the Egyptians through the pillar of fire, and troubled the host of the Egyptians. What a dreadful visage it must have worn when flashes went forth from it and devoured Nadab and Abihu (Lev. x. 2), and also when fire came out from it and consumed two hundred and fifty men! (Num. xvi. 35.) If the aspect of the cloud was thus at times such as to trouble those with whom God was angry, it would, no doubt, have a very pleasing one when He desired to manifest His favour to the congregation. As they looked up, they would behold the smiling face of their Divine leader cheering and encouraging them to go on in the path of duty. The pillar-cloud is called by

this very name, "face." "If Thy presence" (*Heb.* face) "go not with me, carry us not up hence" (Exod. xxxiii. 15).

Such, then, were some of the ends served by the fiery cloudy pillar. It was a guide, a light, a shade, a shield, and an avenger. It led, it illumined, it screened, it protected, it spoke, it smiled, it frowned. It showed the way, and beckoned the thousands of Israel to follow. It turned the darkness into light. It warded off the darts of the noon-day sun. It was a bulwark between the Hebrews and the Egyptians. It fought for the chosen people. When pleased, it rewarded, and when provoked beyond the limits of forbearance, it punished. It continued its friendly guidance, and light, and protection, and counsel, and encouragement, until it conducted the host of Israel safely across the Jordan, and into that good land and large, the promised land of Canaan. Of all the objects ever seen by the Hebrew pilgrims, this must have been the grandest, most imposing, and most resplendent. Greatly privileged were the people to whom it was vouchsafed. To them, and to them only, pertained the "glory."

The Christian pilgrim is favoured with no such visible manifestation of the Deity as he travels through the wilderness of this world to the heavenly Canaan. He must hold on his way without ever seeing with bodily eye "the glory," and without ever hearing the audible voice of Him who spake in the cloudy pillar. Are the privileges, then, of the children of God less under the Gospel dispensation than were those of the Hebrews

under the Mosaic one? By no means. In reference to this very cloudy pillar, there are glorious predictions respecting New Testament Israelites. "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isa. iv. 5). "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1).

The fiery cloudy pillar was the dispenser mainly of temporal blessings, and was itself temporary in its nature, and so passed away; but the blessings promised in the above texts are spiritual and everlasting.

Christ is to the Christian pilgrim what the fiery cloudy pillar was to the host of Israel.

(1.) *He is a Guide.* He says, "I am the way." As long as we walk in the path made by His own blessed footsteps, we shall not lose the road to glory. Christ, like the cloudy pillar, goeth before His people, and says to them, "Follow me." Marching after Him, every step will bring us nearer to the better country. Christ guides by His example. When assailed by temptation, like Him, let us place the tempter behind our back; when badly used, let us, like Him, not revile again; and like Him let us go about continually doing good, for by being imitators of Jesus in these and other respects, we will make progress in our heavenward journey, and our meetness for the inheritance of the saints in light will be increased. Christ prayed often. Before break of day He climbed the solitary mountain to have communion with His Father. Let us early in the morning follow His steps

up the mount of devotion, and we will be refreshed as He was with gracious blessings coming down upon our souls from Him who hath said, "I will be as the dew unto Israel;" and we will descend as He did, renewed in strength for the work of the day, and resolving so to engage in it that souls may be benefited and God glorified. Spending the day thus, we shall, at its close, "pitch our tents a day's march nearer home."

Christ also guides by His Word. The Bible, like the "angel of God" to the Hebrews, is an ever present and seen guide. We can see it with our bodily eyes, and even feel it with our hands; and, open it where we may, discern it ever pointing onward and upward. If we follow its guidance, we will not miss the way, nor fail to reach at last the blessed shores of Canaan. Christ ever leadeth His people in the right direction, even when like the cloud He seems to be acting otherwise. Into whatever circumstances of difficulty, suffering, or danger He may bring them, they need not have the slightest fears, for He is a Divine and unerring leader. Be strong in faith, ye whose believing eyes are fixed on Jesus, your pillar-cloud; and even should unscalable mountains appear to rise between you and the land to which you are travelling, or should great and impassable deeps seem to intervene between you and it, be assured that though the road looks like the wrong way, it is the right road after all. "Though He slay me, yet will I trust in Him." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

(2.) *Christ is a Light.* He says, "I am the light of

the world" (John viii. 12). Till illumined by Him none can see. It is His office to pour celestial light on the eyes of the spiritually blind. It is the same great light that chases away our darkness and enables us to see the first step in the Christian's course that brightens our path during all the succeeding ones of our journey to the heavenly Canaan. We can only miss the road or stumble on it if we wilfully shut our eyes and refuse to admit His glorious rays.

> "The way is dark, the storm is loud,
> The path no human strength can tread;
> Jesus, be Thou the pillar-cloud,
> Heaven's light upon our path to shed."

John the Baptist, as well as all other burning and shining lights, only reflected the beams of the Sun of Righteousness, who "lighteth every man that cometh into the world," and who is not only the light of the world, but of heaven also. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

(3.) *Christ is a Shade.* To pilgrims travelling heavenwards, He is "the shadow of a great rock in a weary land," for while He screens them from the burning sun of this busy, bustling, honour and pleasure seeking world, they are preserved from being withered and scorched. If this blessed shelter were withdrawn, how soon would all that is pure and lovely, and god-like, be burned out of their souls. Favoured by it, they may so engage in this world's business, and may enjoy such a share of its honours and pleasures as shall not retard,

but promote, their heavenward journey. While within the shadow cast by a present and gracious Saviour, they are safe; it is only when they venture beyond this that their souls are in danger.

> "But present still, though now unseen:
> When brightly shines the prosperous day,
> Be thoughts of Thee a cloudy screen
> To temper the deceitful ray."

(4.) *Christ is a Shield.* He said to Paul, and still says to every one of His disciples—"My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9). Defended by His grace, what enemies can overcome the righteous? If Christ come between them and the legion of foes that are ever seeking the destruction of their souls, are they not as safe from the assaults of their foes as were the Hebrews from those of the Egyptians at the Red Sea, when the cloudy pillar stood between the pursuing and the pursued? Weak at the best are Christians in themselves, as the Israelites would have been had they been left to themselves at Pi-hahiroth. The Christian's strength lies in his knowing his own weakness, which prompts him to lay hold of an almighty arm able to defend him in every emergency. However many and strong the enemies may be that are bent on the ruin of his soul, he has but to look away from himself, and up to Him in whom "all fulness dwells," and as he looks, to exclaim, My sufficiency is of Thee, in order to be effectually guarded, and to experience that when he is weak then is he strong. His soul is exposed to the darts of the enemy only when he neglects to interpose between it

and them this almighty armour. Guarded by it, he may sing, "The Lord is my buckler, my refuge and my fortress: my God; in Him will I trust."

(5.) *Christ is an Oracle* or rather *the oracle.* He is the "Word," the grand medium of communication between God and man: "No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared Him" (John i. 18). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1). These prophets only spake as they were moved by the "Word." Let us bend our ears to this Great Oracle, and listen to His voice, and obey His commands, and we will become wise unto salvation, and receive all necessary direction for our journey through this wilderness world to the heavenly Canaan.

Christ, like the wondrous cloud, looks with a smiling countenance on His people; but, like it, He is also an avenger; for while He is not willing that any should perish, but rather that all should repent and believe, yet He it is who will pass the awful sentence of condemnation on the finally impenitent, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Christ, then, as really as the fiery cloudy pillar that went before the Hebrew host, is a guide, a light, a shade, a shield, an oracle, and an avenger. He leads and enlightens, and defends and guards, and instructs and comforts, and cheers by His word and Spirit. "Thy word is a lamp unto my feet, and a light unto my path" (Ps.

cxix. 105). "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee; for the commandment is a lamp; and the law is a light" (Prov. vi. 22, 23).

The Hebrews, in the march to the Holy Land, were a type of the Christian in his journey through this world to heaven. Jesus is the glorious shekinah, that walks before him all the way to the better land. Let your eyes be fixed on Him, and you will find Him more precious to you than was the friendly pillar to the Israelites. It led them, we are told, like a shepherd; and if you are led by Him, you are following the "good Shepherd," and can claim Him as your own. "The Lord is my shepherd."

It led them into pleasant places of encampment, and so will He lead you.

"The Lord's my shepherd, I'll not want.
He makes me down to lie
In pastures green: He leadeth me
The quiet waters by."

At the Jordan the cloud took its departure. It did not accompany the Israelites into Canaan, but Christ will never leave those whom He has guided through this wilderness into the land of bliss, but there continue to lead them into fountains of living waters:

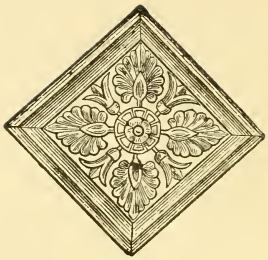
"The Lamb which dwells amidst the throne
Shall o'er them still preside;
Feed them with nourishment divine,
And all their footsteps guide.

"'Mong pastures green He'll lead his flock,
Where living streams appear;
And God the Lord from every eye
Shall wipe off every tear."

Are you following the Lamb whithersoever His footsteps lead? Are you guided by His word and Spirit? If not, you are going after a leader whose steps lead down to hell. While it is not yet too late, turn your eyes to Jesus. Obey His summons: "Follow me." "Arise, O thou that sleepest," and enrol under the banner of the Captain of Salvation. Once under His guidance, you have nothing to fear. His promise is, "I will never leave thee nor forsake thee." Blessed Jesus! if Thou forsake me not, then, be the way ever so dark, ever so long, ever so difficult, ever so beset with enemies, ever so impeded with barriers, and be the privations ever so numerous, I will not fear, for in spite of all these hindering things, Thou wilt lead me on safely, and I shall reach home at last:

"My Father's house on high,
Home of my soul, how near!
At times, to faith's foreseeing eye
Thy golden gates appear."

Multitudes who marched after the fiery cloudy pillar, perished on the way to the land of promise; but none of Christ's true followers ever perish on the road to glory; all of them—the least as well as the greatest, the feeblest as well as the mightiest—hold on to the end of their Christian pilgrimage, and after crossing the Jordan enter the heavenly Canaan in triumph, "with songs and everlasting joy upon their heads."



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